

THE
PANCHATANTRA-TEXT
OF PURNABHADRA

CRITICAL INTRODUCTION AND LIST OF VARIANTS

BY

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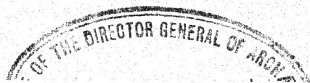
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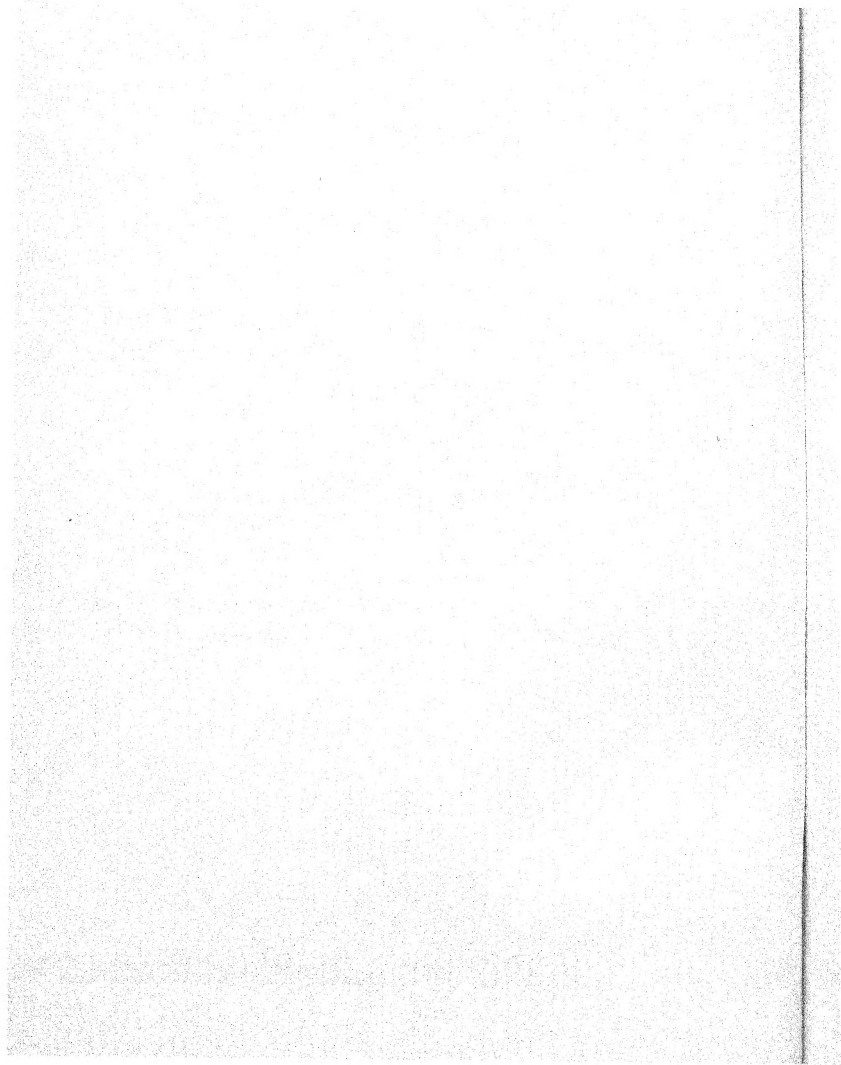
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PREFACE

Delayed appearance of the volume.—This volume appears later than the editor of this Series and the author expected. The printer's copy was ready several years ago; but circumstances for which nobody is to blame prevented its being issued earlier than now.

Distribution of the material originally intended for this volume.—The general plan of this volume may easily be seen from the table of contents. As appears from page xvii of volume xi, it was my original intention to give with this volume parallel specimens of the text of the various recensions. Technical reasons, which have to do with the size and shape of the sheets on which these specimens are printed and with related problems of the bookbinder's art, made it seem more practical to issue the specimens in a little atlas, and to designate the atlas as volume xiii.

Designations of the MSS. in the list of variants.—In the 'List of Variants', the designations of all the manuscripts (sigla codicum) of which the variant readings are given in full have been printed at the bottom of each page, whereas the designations of manuscripts to which only occasional reference is made are there omitted.

The list of variants refers directly to the manuscripts themselves.—The occasional quotations from the Berlin manuscript K (see below, p. 15, 25^a) are given from the collations of Benfey and of Professor R. Schmidt. Unless the contrary is expressly stated, all the other references are to the respective manuscripts themselves and not to collations or to secondary copies.

The numbering of the single tales in volume xi.—In volume xi the superscriptions कथा १ and so on, at the head of the single tales, are given in the usual Occidental fashion. This is a deviation from the procedure of the manuscripts. Partly by way of justification, and partly for the sake of beginners, it is well to state here that, in the first place, Sanskrit manuscripts never have such story-numbers at the beginning of the single stories, but always (if they number the stories at all) at the end; and, in the second place, that even the best manuscripts are inconsistent in this matter.

By way of illustration, a few details may be given. Our MSS. of the bh-class have no story-numbers; the numbering contained in the MSS.

of the Ψ -class and in the fifth tantra of Bh are given in the 'variants'. See, for instance, variants on p. 6, l. 27, p. 14, l. 5, p. 21, l. 11, &c. Since the interpolated stories are in most cases numbered *before* the frame-stories, the numbering of the MSS. disagrees of course with that of our printed text. The frame-story I, xv of our edition, e.g., is numbered as xxi in the MSS. of the Ψ -class, whereas the intercalated stories xvi to xx are thus numbered both in the print and in the MSS. In tantra v, the frame-story is numbered as i in the Ψ -class, and all the following stories are numbered down to xii. In this case the frame-stories are throughout numbered in the MSS. *before* the intercalated stories, whereas in Bh, which in this tantra is a MS. of the *textus simplicior*, the frame-story is numbered as i, our first story as ii, our third story, in which all the following tales are contained, as xii (see variants on p. 289, 11), our stories iv to ix in like manner as iv to ix, and our x as xi; whereas our xi, which is inserted in x, is numbered in Bh as x.

Editor's non-acceptance of corrections of real errors.—At the end of this volume, some additional corrections to vol. xi are appended. Several learned friends of mine have sent me emendations which they will not find among these corrections. I need not say that—thankfully and carefully—I took all their proposals into consideration; but in the course of my critical work I have become extremely cautious in correcting the readings of good MSS. Nothing indeed could at first sight be more convincing than the emendation विष्णुश्मर्त्तापि, which one of these scholars proposed instead of विष्णुश्मर्त्तापि, as my text reads p. 2, l. 12. But as the best MSS. of both the recensions of the *textus simplicior*, from which Pūrṇabhadra took this passage, confirm the reading of the MSS. of his own recension, this conjecture is inadmissible; see variants on p. 2, 12.

The same scholar proposed to read with the editions of Kosegarten (V, 49), Bühler (V, 60), Jivānanda Vidyāsāgara (V, 60), and Kāśināth Pāṇḍuraṅg Parab (V, 58) मित्रोक्त instead of मित्राणां, as our text has in its stanza V, 46 b. But again our variants (on p. 273, 1) show that Pūrṇabhadra took the wording of this stanza into his text exactly as he found it in his sources, and we have no right to alter what he approved. There can be no doubt that in this as in other cases the later printed editions simply follow that of Kosegarten; cp. below, p. 53, and Indogermanische Forschungen xxix, 215 ff.

I now regret that I followed Parab in correcting the *chandobhaṅga* in stanza II, 155 a. This stanza is absent from all the other recensions of the Pañcatāntra including the *textus simplicior*. I found it in a metrically correct form in Parab's Subhāṣita-ratna-bhāṇḍāgāra and in his edition of

Ballāla's Bhojaprabandha, and as the correction seemed to be an unavoidable one, I adopted it. But later on, I found the same stanza with exactly the same chandobhaṅga in Jivānanda Vidyāsāgara's edition of the Bhojaprabandha and in the metrical version of the Campakāśreṣṭhikāthānaka; see below, Variants on p. 163, 13. And when my 'Variants' were already printed, I found again this stanza with its chandobhaṅga in the printed edition of Devavijaya Gani's Pandavacharitra (see Yashovijaya Jaina Granthamala, 26, p. 152), and in three old MSS., the one containing Dharmacandra's Malayasundarikathā, the other two Hemavijaya's Kathāratnākara (story 211). Hence it is evident that this stanza was *current* in its faulty form, and that *this* form should be restored in our text. As here, Pūrṇabhadra in several places took over into his text anomalies of his sources; see below, p. 30 f. and p. 36. All these cases should be carefully observed, as they afford us one of the best means for constructing a pedigree of the different recensions, and for finding out their most trustworthy MSS.

In my emendations I always carefully examined the best MSS. of *all* the old recensions, including both classes of the *textus simplicior*, and I beg my critics not to venture conjectures of their own, without comparing the same sources and without taking into due consideration their genetic relations. The text of Kielhorn and Bühler cannot replace the MSS. of the *textus simplicior*, as will appear from our parallel specimens, from pages 58 ff. of this volume, and from the occasional quotations strewn over my notes.

Pūrṇabhadra's attitude towards his sources.—Pūrṇabhadra no doubt knew Sanskrit well, and if he had not been renowned for his *pāṇḍitīyam*, no minister would have entrusted him with the revision of so celebrated and widely-known a *nītibāstra* as the Pañcatantra already was in Pūrṇabhadra's time. Moreover, his work would not have been so widely circulated and copied again and again to even recent times, by Jains as well as by Brāhmanas, if it had not been approved by the most cultivated people of his own time as well as of later times. Hence it seems to me now quite possible that he was well aware of such anomalies as he took over into his text, but that he *intentionally* refrained from altering them. In stanza 5 of his Praśasti he says:

स्मार्तं वचः क्वचन यत्समयोपयोनि
 प्रोक्तं समस्तविदुषां तददृष्टणीयम् ।
 सोमस्य मन्त्रयविलासविशेषकस्य
 किं नाम लाञ्छनमुगः कुर्वते न लक्ष्मीम् ॥

This shows at all events that he had a great consideration for his sources, which, as appears from our parallel specimens, he followed pretty faithfully.

Acknowledgement of obligations.—Once more I have the pleasant duty of making public acknowledgement of invaluable help and kindness received from very many scholars. First of all I must thank Geheimrat Professor Boysen, Director of the Leipziger Universitätsbibliothek, Professor Münzel, Director of the Hamburger Stadtbibliothek, and Mr. F. W. Thomas, Chief Librarian of the India Office Library, London. These gentlemen sent me the *Pañcatantra* MSS. preserved in their respective libraries and permitted me to use them under the most liberal conditions. To Mr. Thomas I owe the possibility of collating again the London MS. A, and the Poona MSS. bhPBh. Moreover, this scholar procured for me copies of the most valuable MS. h (see below, p. 12 f.), of the Ulwar MS., and of the MS. preserved in the Raghunāth Temple Library (cp. p. 231 of this volume). Both these latter MSS. are inferior fragmentary copies of Pūrṇabhadra's recension. But to know this is a great relief for an editor, for whom nothing can be more painful than the thought that there may still exist some MSS. of very great value which he is not allowed to use.

To Professor A. A. Macdonell of Oxford I am deeply indebted for sending me the *Pañcatantra* MSS. of the Max Müller Memorial. Besides, he as well as Mr. Thomas collated for me a passage of the originals of Kosegarten's MSS. BCDEF which were not in my hands, when I needed them for this single passage; see below, p. 44 f. To Mr. Premchand Keshavlal Mody, M.A., LL.B., of Ahmedabad, I owe the use of the MSS. pr (see p. 12) and Pr (see p. 14). Sāstraviśārada-jainācārya Munirāj Śrī Dharmavijaya Sūri, the founder of Śrī Yaśovijayajainapāṭhaśālā in Benares, and his head disciple, Muni Indravijaya, who unite in their persons the truly Indian paṇḍityam with a keen sense for philological criticism and with a far-sighted benevolence to all the scholars interested in Jaina literature, have sent me many valuable Jaina MSS. and books necessary for my further work, and have given me many items of information of the utmost value which it would have been difficult or impossible to get in Europe.

In 1910 the Munich Academy awarded from the income of the Edmund Hardy Foundation a prize of one thousand marks for my Contributions to the History and Criticism of the *Pañcatantra* Literature (*Arbeiten zur Geschichte und Kritik des Pañcatantra*). Since Theodor Benfey was a member of that distinguished corporation, and dedicated to it, over half a century ago, his celebrated pioneer work in Comparative Literature, entitled '*Pantschatantra*', and since so eminent an authority in that same

field as Geheimrat Ernst Kuhn is closely and no doubt authoritatively concerned with the administration of the Hardy Fund, it is a matter of deep satisfaction to me that I am here able to record the Academy's approval of the way in which I am continuing the work of Benfey.

If I am able to continue this work, I owe the happy privilege in largest measure to Professor Charles R. Lanman; for at his instance an international memorial signed by seventy subscribers (more than a third of the signatures came from India), was addressed to the *Königlich Sächsische Gesellschaft der Wissenschaften* with a petition that this corporation request the *Königlich Sächsisches Ministerium des Kultus und öffentlichen Unterrichts* to allow me the leisure necessary for bringing my work to a satisfactory conclusion. Rektor Professor Dr. Curt Schmidt of our Realgymnasium in Doebeln most kindly supported this petition, and the Royal Ministry granted it. I may now hope to complete the literary-historical part of my undertaking, as with the present volumes (xii. and xiii. of this Series) I am completing the philological part thereof.

I need scarcely add that for these volumes, as for volume xi, Professor Lanman has laid me under deep obligation by revising my Introduction and other preliminary matter in respect of its English style, and by arranging the contents of the volumes with his well-known editorial skill.

Mr. J. C. Pembrey, Hon. M.A. (Oxon.), the Oriental Reader at the Clarendon Press, has not only done his work with his unfailing care and pains, but has also given me many valuable suggestions which I was glad to follow.

To all the above-mentioned gentlemen and corporations, and to the Royal Ministry, I here record my heartfelt thanks. The great and sympathetic interest which they have shown in this large and laborious undertaking, gives me courage to address myself to its second and perhaps more difficult part; and this, when complete, will, very likely, and as I hope, turn out to be a History of the Indian Narrative Literature.

JOHANNES HERTEL.

Grossbaruchlitz bei Doebeln, Saxony,
December 10, 1911.

KEY TO TABLES I AND II OF VOLUME XI

Specimens of the MSS. Ψ and bh in facsimile.—In volume XI, between the end of the introductory matter (p. xlviii) and the first page of Pūrṇabhadra's text, are inserted two Tables, containing collotype reproductions of fifteen specimen-parts of the MSS. Ψ and bh. These facsimiles are designated as 'No. 1' and so on, and are thus referred to in this Key. They are especially useful as showing the old akṣara-forms used in our MSS., and as making it very clear how some of them were easily liable to be misread by later copyists.

Facsimile No. 1 shows a verso-page of Ψ, corresponding to the passage beginning *svayūthāntikam* (169, 1 of our text) and ending with *bhadra* (170, 12). Our reproduction is a trifle smaller in size than the original. The original has three red spots: one in the centre of the middle square beneath the (correct) leaf-number 60, and encircling the small hole; one in the right margin, covering the figure 5 of the (wrong) leaf-number 56, of which the figure 6 and part of figure 5 have been lost in the course of time with part of the margin; and one just opposite to it in the left margin.

Facsimile No. 2 shows a recto-page of Ψ, corresponding to the passage *gataṃ vyādhaṃ to kṛtaḥ* inclusive, 173, 2 to 174, 23 of our text. The original has only one red spot, namely, in the middle of the blank square.

Facsimile No. 7 shows a verso-page of MS. bh, corresponding to our text 125, 11 *rthāni* to 125, 29 *samāptaṃ cē* inclusive. The original is a trifle larger than the facsimile, and has neither the blank square in the middle of the page nor the red spots in the middle and in the margins.

The Jain diagram for the sacred word *arham* appears in Ψ, see No. 2, 7 e.—**Anusvāra** appears at the end of the line in Ψ, see No. 2, 12 g. Cp. Variants 183, 11. The same character is used merely to fill out the blank space at the end of the line in Ψ, No. 8, 6 g and 7 g. Variants thereof in Ψ, No. 1, 1 z, 4 z, 9 z, 14 z; No. 2, 7 g.—**Red markings.** In the originals of Ψ and bh, the words *uktaṃ ca*, *api ca*, the ends of the single pādas, and other important places are coloured with red.

Akṣara-forms of the MSS. Ψ and bh.—Under the headings of such forms as are for one reason or another of interest, are now given references to the facsimiles and to the places thereon where such forms may be found. References for Ψ are on the left; those for bh are on the right.

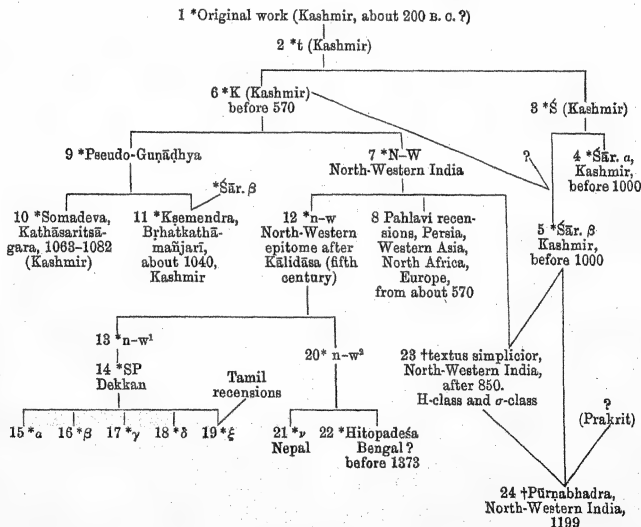
Akṣara-forms.	In facsimiles of MS. ψ.	In facsimiles of MS. bh.
Initial <i>i</i> :	No. 1, 2 <i>ik</i> ; 7 <i>e</i> ; 8 <i>n</i> ; 14 <i>r</i> .	No instance.
Post-consonantal <i>e</i> :	No. 1, 2 <i>b dhe</i> ; 2 <i>m</i> , 5 <i>r ye</i> ; 2 <i>u se</i> ; 3 <i>y le</i> ; 5 <i>d kle</i> ; 5 <i>m sthe</i> .	No. 7, 1 middle <i>tye</i> ; 1 first quarter <i>ye</i> ; 1 third quarter <i>sfe</i> ; 1 fourth quarter <i>te, ke</i> ; 2 first quarter <i>sre, &c.</i>
Post-consonantal <i>ai</i> :	No. 1, 4 <i>bg rai</i> ; 6 <i>u</i> , 12 <i>t dai</i> ; 14 <i>c tai</i> ; 10 <i>a smai</i> ; 14 <i>e thai</i> .	No. 7, 5 and 6 middle, and 9 first quarter <i>thai</i> ; 6 first quarter <i>kyai</i> ; 10 third quarter <i>dai</i> .
Post-consonantal <i>o</i> :	No. 1, 1 <i>m dāho</i> ; 2 <i>g yo</i> ; 3 <i>f tro</i> ; 81 <i>ṣto</i> ; 3 <i>n to</i> ; 3 <i>s go</i> ; 3 <i>v bho</i> .	No. 7, 1 fourth quarter <i>no</i> ; 2 first quarter <i>yo</i> ; 3 second quarter <i>vyo, dyo, to</i> ; fourth quarter <i>vyo, dyo</i> .
Post-consonantal <i>au</i> :	No. 1, 1 <i>q mau</i> ; 3 <i>q</i> , 8 <i>b dau</i> ; 6 <i>z sau</i> .	No instance.
Modern forms:	No. 1, 11 <i>n ro</i> ; 11 <i>z yo</i> ; No. 2, 7 <i>b tyo</i> .	No. 7, 7 second quarter <i>ptai</i> .
<i>gga</i> :	No. 2, 15 <i>f rygam</i> (distinctly two <i>ga</i> 's). The usual form No. 15, 2 in <i>durggam</i> .	No instance.
<i>gha</i> , old form:	No. 8, 4 <i>b c rgha</i> ; 7 <i>a ghā</i> ; No. 2, 9 <i>b ghū</i> ; 10 <i>f</i> , 14 <i>c gha</i> ; No. 9, 1 <i>a gha</i> .	No instance in the facsimiles (and none in the entire MS.).
<i>gha</i> and <i>ppa</i> :	The old form of <i>gha</i> is distinct from that of <i>ppa</i> , but easily confused with it: cp. No. 1, 1 <i>c rppi</i> ; 4 <i>h rppa</i> ; No. 8, 2 <i>a</i> , 6 <i>d rppa</i> .	
<i>gha</i> , modern form:	No. 1, 5 <i>t gha</i> ; No. 2, 1 <i>c</i> , 2 <i>a ghū</i> ; 4 <i>d ghra</i> .	No instance.
<i>gha</i> and <i>tha</i> :	The modern form of <i>gha</i> is distinct from that of <i>tha</i> , but easily confused with it: cp. No. 1, 1 <i>v tham</i> ; 6 <i>y</i> , 13 <i>s thā</i> ; No. 8, 1 <i>g thā</i> ; 9 <i>f tham</i> ; 10 <i>e rtham</i> .	In bh, the form of <i>tha</i> is like that of our printed texts: No. 7, 1 <i>a rthā</i> ; 2 third quarter <i>thā</i> ; 5 middle <i>thāi</i> .
<i>jha</i> :	No. 1, 15 <i>c jhum</i> (quite distinct from <i>ku</i> 15 <i>e</i> and <i>g</i>); cp. <i>jjhi</i> , No. 12, 2 <i>a</i> .	No instance.
<i>jjha</i> :	No. 9, 3 <i>b jjhū</i> (cp. Bühler, Paläogr., Table V, v-18 from inser. ca. 807 A. D.); No. 12, 2 <i>a jjhi</i> (cp. Bühler, Paläogr., Table V, xiv, xviii, xix, xxi-18).	No instance.
<i>tu</i> and <i>nu</i> :	Very nearly alike. For <i>tu</i> , see No. 1, 1 <i>d</i> , 3 <i>k</i> , 7 <i>x</i> ; No. 8, 8 <i>b</i> ; for <i>nu</i> , see No. 1, 15 <i>b</i> .	For <i>nu</i> , see No. 7, 7 first quarter.

Akṣara-forms.	In facsimiles of MS. ψ.	In facsimiles of MS. bh.
<i>t</i> and <i>n</i> in conjuncts:	Very similar. Thus:	
<i>tra</i> :	No. 1, 2g, 5k; <i>tro</i> 3f; <i>tri</i> 9h.	Cp. <i>nṛ</i> , No. 7, 1 first quarter; <i>trā</i> , No. 7, 6 first quarter.
<i>tvā</i> :	No. 1, 2x, 8h, 13d.	No. 5, 1.
<i>tsa</i> :	No. 1, 8c; <i>tsu</i> No. 1, 12a; <i>tsne</i> No. 1, 14v.	<i>tṣa</i> , No. 7, 2 second quarter and 9 first quarter; No. 5, 3 end.
<i>stu</i> :		No. 7, 2 last quarter, exactly like <i>srū</i> .
<i>tya</i> and <i>nya</i> :	Quite distinct in ψ. For <i>tya</i> , see No. 8, 3bc; <i>tye</i> , No. 1, 6bc, 12d; <i>tyu</i> , 2q. For <i>nya</i> , see No. 1, 9c, 10v.	Identical in bh. For <i>tya</i> , <i>tyā</i> , see No. 7, 4 first half, four examples; <i>tye</i> , No. 7, 1 middle; <i>tyā</i> , 2 end. For <i>nya</i> , No. 7, 2 third quarter; 3 beg.; 6 middle.
<i>tha</i> after <i>s</i> , <i>cha</i> , <i>b</i> before <i>dha</i> , and <i>ṣ</i> before <i>ṭa</i> or <i>ṭha</i> or <i>ṇa</i> , are very similar. Thus:		
<i>stha</i> :	No. 13, 3a; <i>sthe</i> , No. 1, 5m; <i>sthā</i> No. 3, 2 middle; 4 end.	<i>sthā</i> , No. 7, 2 third quarter; <i>sthi</i> , 6 second quarter.
<i>ccha</i> :	No. 1, 4uv; No. 10, 2 and 4.	<i>cchi</i> , No. 6, 2 middle.
<i>bāhā</i> :	No. 1, 11p; cp. No. 10, 1 second half.	No instance.
<i>ṣṭa</i> :	No. 1, 10q, &c.	No. 7, 1 third quarter (twice).
<i>ṣṭha</i> :	No instance.	No. 6, 3a.
<i>ṣṇa</i> :	No instance.	No. 5, 2 middle.
<i>dāha</i> and <i>dva</i> :	Identical in ψ. For both, see No. 1, 14q, <i>niryativasād vad-dha</i> .	Distinct in bh. For <i>dāha</i> , see No. 7, 6 first quarter; <i>dāhyā</i> , 7 third quarter; <i>dāhi</i> , 8 first and fourth, and 10 first quarter. For <i>dvi</i> , see No. 7, 7 second quarter.

INTRODUCTION TO THE EDITION OF PŪRNABHADRA'S PAÑCATANTRA

Chapter I. Survey of the Single Recensions, and of their Manuscripts, as used by the Author of this Volume.

Pedigree of the recensions of the Pañcatantra.—Below is given a statement of the various Indian recensions, and in such a tabular form as to make clear the genetic relations. The Brahmanical recensions are marked with a star (*); the Jaina recensions with a dagger (†).



25 Later mixed recensions

Key to the pedigree.—There follows now, under twenty-five headings corresponding with those of the table (1-25), a brief statement as to each of the inferrible or extant recensions of the *Pañcatantra*, so far as known to the editor of Pūrṇabhadra's recension, and as to the MSS. used by him as editor, and in his studies of the history and sources of that text.

1. The original work.

The author's MS. of this work and all exact copies of it are lost.

2. t.

Some copy, inferrible but no longer extant, of the original work, which copy already contained certain mistakes and interpolations.

3. S'.

The lost Śārādā archetype of the Kashmir recension or *Tantrākhyāyika*. Ś contained many corruptions and gaps, and some more interpolations.

4. S'ār. a.

The more original text of the *Tantrākhyāyika*. Known from the MSS.:

P = Pūṇa, Deccan College viii. 145.

P¹ = one leaf, containing most of the *kathāmukha*, Decc. Coll. viii. 145.

p¹ = the greater part of MS. p, belonging to Dr. M. A. Stein.

The Sanskrit text of MS. P was printed in *Abh. der Kgl. Sächs. Ges. der Wissenschaften*, vol. xxii, No. v, p. 1 ff.

5. S'ār. β.

The slightly revised and enlarged text of the *Tantrākhyāyika*. Used by Kṣemendra. Part of the interpolations contained in Śār. β go back to some MS. of the K-class (No. 6). MSS.:

p² = the smaller (last) part of MS. p, belonging to Dr. M. A. Stein.

z, and its derivatives ρ r R, MSS. belonging to Dr. Stein.

Critical edition of these recensions: *Tantrākhyāyika*, die älteste Fassung des *Pañcatantra*. Nach den Handschriften beider Rezensionen zum ersten Male herausgegeben von Johannes Hertel... (= *Abh. der Kgl. Ges. d. Wissensch. zu Göttingen. Phil.-hist. Kl. N.F. Band xii. 2*).—Translation: *Tantrākhyāyika*. Die älteste Fassung des *Pañcatantra*. Aus dem Sanskrit übersetzt mit Einleitung und Anmerkungen von Johannes Hertel. 1909. Leipzig und Berlin. Druck und Verlag von B. G. Teubner. 2 vols.

6. K.

A lost Śāradā MS. which was the source of all the other recensions of the Pañcatantra.

7. N-W.

A North-Western copy flowing from K, not extant, but represented by

8. The Pahlavi Recensions.

The Pahlavi version itself is lost, but very numerous offshoots of it are preserved. See V. Chauvin, *Bibliographie des ouvrages arabes ou relatifs aux Arabes publiés dans l'Europe chrétienne de 1810 à 1885*. II. Kalilah. Liège. H. Vaillant-Carmanne, Imprimeur. Leipzig, en commission chez O. Harrassowitz, Querstrasse 14. A new edition and translation of the Old Syriac version has been given by Prof. Friedrich Schulthess of Königsberg. Title: *Kalila und Dimna, Syrisch und Deutsch*. Berlin. Verlag von Georg Reimer. 1911.

9. Pseudo-Guṇādhya.

The lost metrical extract from an old text of the Pañcatantra, interpolated in a North-Western recension of the Brhatkathā.

10. Somadeva.

The abbreviated Sanskrit translation of No. 9, contained in Somadeva's Kathāsaritsāgara. Editions used by the author of this volume:

Br = Kathā Sarit Sāgara. Die Märchensammlung des Somadeva. Buch vi. vii. viii. Herausg. von Hermann Brockhaus. Leipzig 1862 in Commission bei F. A. Brockhaus (= Abh. für die Kunde d. Morgenl., herausg. v. d. Deutschen Morgenl. Gesellschaft, ii, No. 5).

Du = The Kathāsaritsāgara of Somadevabhata. Ed. by Paṇḍit Durgāprasād and Kāśīnāth Pāndurang Parab. Printed and published by the proprietor of the "Nirṇaya-Sāgara" Press. Bombay. 1889.

MSS. used by the author of this volume:

A = I. O. 1881, E. 3957.

B = I. O. 2165, E. 3949.

C = I. O. 1102, E. 3955.

K = Sanskrit College, Calcutta, No. 1796.

P = Deccan College, 1887-1892, No. 660.

11. Kṣemendra.

The abbreviated Sanskrit translation of No. 9, contained in Kṣemendra's Brhatkathā-mañjarī, xvi. 286 to 567. Editions:

v. M = Der Auszug aus dem Pañcatantra in Kshemendras Bṛihatkaṭhāmañjarī. Einleitung, Text, Uebersetzung und Anmerkungen von Leo von Mañkowski, dr. jur. & phil. Leipzig, Otto Harrassowitz 1892.

Ś = The Bṛihatkaṭhāmañjarī of Kshemendra. Ed. by mahāmahopādyaia (!) paṇḍit Śivadatta, Head Paṇḍit and Superintendent, Sanskrit Department, Oriental College, Lahore, and Kāshīnāth Pāṇdurang Parab. Printed and published by Tukārām Jāvaji, proprietor of Jāvaji Dādaji's "Nirṇaya-Sāgara" Press. Bombay. 1901.

12. n-w.

A north-western epitome, in which all the stories and nearly all the verses of N-W were given. It must have been composed after Kālidāsa's Kumārasambhava: see vol. I of my translation of the Tantrākhyāyika, p. 158, middle.

13. n-w¹.

This is a derivative of n-w, and the immediate source of

14. SP.

The archetype of the so-called Southern Pañcatantra. Of this archetype no quite faithful copy has been handed down to us. The MSS. known to us belong to the following five sub-recensions:

15. SP^a.

A } A B palm-leaf MSS., C a paper MS., all of them belonging to the
B } late Prof. Leo von Mañkowski, and kindly lent to the author
C } of this volume by him.

K, a copy of the MS. of the Madras Government Oriental MSS. Library, Alph. Index, p. 46, No. 7-1-7.

L, ditto, 7-1-6.

N, ditto, 7-1-8.

Q, a copy of the Tanjore MS., Burnell, Class. Index, p. 165^b, No. 5,110.

P, a copy of the beginning of the Tanjore MS., Burnell, p. 165^b, No. 5,109.

R, " " " " " 5,111.

S, " " " " " 5,113.

U, " " " " " 5,116.

V, " " " " " 10,240.

W, " " " " " 10,241.

Y, " " " " " 10,242.

Z, a copy of a not numbered MS. of the Palace Library, Tanjore. In this copy, the text of the SP is wrongly ascribed to Kṣemendra.

After my edition of the SP was printed, I got, through the kind help of Prof. E. Hultzsch and Govt. Epigraphist V. Venkayya, the MS. b, i. e. a copy of the beginning of the MS. Hultzsch, Reports on Sanskrit MSS. in Southern India, No. II, p. 45, 1219. This MS. goes with B.

16. SP β .

- | | |
|-------------------------------------------------------------------------------------------------|-----------------|
| F, a collation of the MS. of the Madras Govt. Or. MSS. Library, Alph. Index, p. 46, No. 3-2-20. | } first group. |
| H, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph. Index, p. 46, No. 6 B-3-15. | |
| O, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph. Index, p. 46, No. 3-4-19. | |
| E, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph. Index, p. 46, No. 7-1-5. | } second group. |
| I, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph. Index, p. 46, No. 7-1-10. | |
| M, a copy of the MS. of the Madras Govt. Or. MSS. Library, Alph. Index, p. 46, No. 5-3-13. | } third group. |

The text of the MSS. F H O, E I, with the variants of the best MSS. of SP α has been published in the following edition :

Das südliche Pañcatantra. Sanskrittext der Rezension β mit den Lesarten der besten Hss. der Rezension α , herausg. von Johannes Hertel. Des xxiv. Bandes der Abhandlungen der phil.-hist. Kl. der Kgl. Sächs. Ges. d. Wissenschaften No. V. Leipzig bei B. G. Teubner 1906.

17. SP γ .

D = India Office, Bühler MSS. April 24, 1888, No. 320.

G = India Office, Burnell 211.

A useless attempt towards publishing these two MSS. has been made by Dr. Michael Haberlandt, Zur Geschichte des Pañcatantra, Sitzungsber. d. phil.-hist. Cl. der Wiener Ak. d. Wissensch. 1884, p. 397 ff. Cp. ZDMG. lviii, p. 3 ff.

18. SP δ .

T, a copy of the MS. of the Palace Library, Tanjore, Burnell's Class. Index, p. 165^b, No. 5, 112. Cp. Introduction to my ed. of SP, p. xxxiv f.

19. SP ξ .

X, an old palm-leaf MS., presented to the author by the late Prof. v. Mañkowski. An analysis of this southern 'textus amplior' has been given ZDMG. lx. 769 ff. and lxi. 18 ff.

There are, furthermore, two Paris MSS. of the SP, and one MS. belonging to Prof. Teza, which were not available for me. Cp. ed. of the SP, Intr., pp. xxix and xxxiii.

20. n-w².

A lost MS. agreeing on the whole with n-w¹, but having numerous more original readings. The first and second tantras were transposed in this recension.

21. v.

A Nepalese recension, containing only the verses and one prose sentence which the copyist evidently took for a stanza. First and second tantras transposed. MSS.:

n¹, a copy presented to the author by the Durbar of Nepal, and containing books I to III incl. Cp. ed. of SP, p. lxxxviii ff. The complete variants of this MS. are given in the ed. of SP.

n², a copy of the beginning and of the end, transcribed from the same original as n¹, and procured for me by Prof. Sylvain Lévi. This MS. contains the stanzas of tantras iv and v, which are missing in n¹. They are printed in the appendix to my Introduction to the edition of the Sanskrit text of the Tantrākhyāyika, p. xxvii.

22. The Hitopadeśa.

This is based on n-w² and some other story book. Its author was a Śaiva called Nārāyaṇa, who wrote for some king Dhavalacandra, probably in Bengal. Books I and II transposed as in v.

Editions with critical notes: 1. Hitopadesas id est Institutio salutaris. Textum codd. MSS. collatis recensuerunt interpretationem latinam et annotationes criticas adiecerunt Augustus Guilelmus a Schlegel et Christianus Lassen. Pars I. textum sanscritum tenens. Bonnae ad Rhenum MDCCCXXIX. . . . Pars II. commentarium criticum tenens. . . . MDCCCXXXI. (The translation promised on the title has not appeared). 2. Hitopadeśa by Nārāyaṇa. Ed. by Peter Peterson. Bombay, 1887 (= Bombay Sanskrit Series, No. xxxiii).

As to these and other editions compare: Über Text und Verfasser des Hitopadeśa. Inaugural-Dissertation . . . bei der hohen philosophischen Facultät der Universität Leipzig eingereicht von Johannes Hertel . . . Leipzig. Druck von Breitkopf & Härtel, 1897.

A truly critical edition of this work is still a desideratum. The Nepalese MS. N, mentioned by Peterson in the preface of his edition, p. i, did not belong to the British Museum, as Prof. Peterson thought, but to

the late Prof. Cecil Bendall, and now belongs to the Cambridge University Library. A MS. which Prof. Zachariae presented to the Library of the German Oriental Society has been described by him ZDMG. lxi. 342.

After the publication of SP and ν it will now be an easy task to determine the best MSS. of the Hitopadeśa and to give a truly critical edition of this work.

23. The textus simplicior.

Called in the MSS. *Paṃcākhyānaka*. This text is the work of some Jaina author who seems to have lived after the middle of the ninth century A.D., since he quotes a stanza of Rudraṭa¹, and before 1199 A.D., as Pūrṇabhadra used this text as one of his main sources. The author added new tales and new stanzas, especially from Kāmandaki², transposed the stories, especially in books III and IV, and greatly amplified the bulk of the *Pañcatantra*, especially in the fifth book. As for the single stories, he not only altered their wording throughout, but also their purport. The stories of the *textus simplicior* have many features in common with Buddhist forms of these tales, which deviate from the *old Pañcatantra* texts. The MSS. of this recension disagree very considerably, and in most of them the text is in no good state. All of them are revised copies.

MSS. of the *textus simplicior*:

H, No. 281 of the Hamburger Stadtbibliothek. Not dated, but older than I.

I, No. 280 of the Hamburger Stadtbibliothek, dated sam. 1701. As to H and I see my paper 'Kritische Bemerkungen zu Kosegartens *Pañcatantra*', ZDMG. lvi. 293 ff.

O, MS. of the Bodleian, Oxford, Aufrecht's Cat., p. 157^a, No. 335, 'ex eodem codice atque Hamburgenses H. I. videtur transcripta esse.' Dated sam. 1709. This MS. I have not seen.

Bh, fifth book, contains a text very closely agreeing with that of the Hamb. MSS., but without two interpolations of H I. See below, p. 56 ff., and cp. No. 25, Later Mixed Recensions.

σ = Decc. College, Peterson's Fifth Report, No. 356. Not dated. Copied by gaṇi Cāritrakīrtti, disciple of gaṇi Tejastilaka. Corrected by paṇḍit Sukīrtti and paṇḍit Amarasiṃha.

s = Decc. Coll. i. 17. First leaf replaced. Copied from an old original (many small gaps). Not dated.

¹ See Pischel's edition of Rudraṭa (*Rudraṭa's Ṣṛṅgāratilaka and Ruyyaka's Saḥdayatīlaka*, Kiel, Haeseler 1886), p. 26.

² Benfey, *Pantschatantra* I, p. xv, note 2.

S = Decc. Coll. xv. 147. First two leaves and last leaf missing. The conclusion of IV, vii (Mouse-maiden), with IV, viii (Saints' clothes) is an unintelligibly short abstract, after which the fourth tantra is concluded. Dated samv. 1534 caitramāse śuklapakṣe 5 pañcamyām tithau somavāsare atrēha *Harṣapure Śā(?)dyanāgarajñātiyavyāsacryākena sutānām pāthanārthaṃ Ahimadāvādavāstavyamevādājñātiyasonijaitākasya sutena śavākena pustikā likhitā puṇyasyārthe tena puṇyena bhagavān śrī Mahāviṣṇu pritoṣtu, &c.*

a = Decc. Coll. xii. 252. A fragmentary MS. of the text contained in S. The conclusion of IV, vii (with the emboxed story IV, viii) is literally the same in both MSS. The following leaves are missing: 1-55 incl., 59-61, 63-74, 77, 80, 85, 86, 89, 93 to the end. At the end of tantra iv the copyist gives his name: likhitam idaṃ pro(!)hita-Rāmācamdrābhidhena nijapāthanārthaṃ paropakṛtaye cāstuḥ !

pr = a MS. belonging to the Bhandar of Ahmedabad, and lent to me through the good offices of Mr. Keshavlal Premchand Mody of the same town. It bears the marks dā° 7, pra° 25 mī, and dā 13 pra 15. Colophon: samvat 1592 varṣe vaiśaṣāṣiditraravau liṣitam. This MS. agrees very closely with the edition of Kielhorn and Bühler.

Bu² = India Office, Bühler MS. 86. Fragment, leaves 1-39 incl. of 88 leaves missing. Dated Samvat 1804, *śakṇ 1669 prabhavābde paṇṣadvāda 2 dvitryayām budhe Bhāgavanāmna śrī-Nārāyaṇapamta(i. e. paṇḍita)sutena suhrdvareṇēdām pañcopākhyānākhyam pustakam likhitam svārthaṃ parārthaṃ ca, &c.*

Mu⁴ = Max Müller Memorial e 11, Bodleian, Oxford, 50 leaves. Begins *kā sotkamphās tiṣṭati iva* (corresp. to Pūr. 230, 3). The text of this MS. belongs to the c-class. Dated sake 772 śarvarināmasamvatsare vaiśākha-suddhanavamyām.

h = a copy of the MS. mentioned in Sh. R. Bhandarkar's Report, Bombay, 1907, p. 55, § 46. The original lies in a dilapidated fort in Hanumangad or Bhatner (Bikaner). Bhandarkar says: 'The place in the fort where I saw the box of manuscripts is also dilapidated and deserted. The heir to the manuscripts is a young boy who, I believe, is studying at Patiala.' . . . Bhandarkar calls the original 'a copy of Pañchatantra made in Samvat 1429, while Firuz Shah Taghlak was on the throne.' Mr. F. W. Thomas kindly procured me the copy, which was ordered by the Durbar of Bikaner. It has been made by two copyists, neither of whom knew Sanskrit, and both of whom, especially the second one, very often misread the old-fashioned characters of the original. The colophon does not mention the date given by Bhandarkar, as the copyist of this part of the MS. evidently altered it to give the date

of his own copy. As the colophon gives an idea of the knowledge which this copyist—the *better* one of the two—has of the Sanskrit language, I give it here: sārāpūṃ [for samāptam!] vēdam aparikṣita-karaṇam nāma pañcamam taṃtram itī | *vrhatpañcatamtram samattamḥ* (corr. to samāptamḥ) || samvat 1965 rāmitimīgasaravādī 12 ne liṣamtaṃ ātmācātarabhujā *Vikāneranagaramadhye Śaratare* gacchai || yādṛśam puṣṭakaṃ dṛṣṭvā tādṛśam liṣitam mayā | yadi | sūddham asuddham vā mama doṣo na diyateḥ || śrīr astuḥ || śrīkalpāṃṣam astuḥ || śrī subham bhavayāt ḥ || ḥ. This copy is very faulty. Moreover, very many corrections and glosses are entered in it in some places. In spite of all this the copy is valuable. But a future editor of the *textus simplicior* must try to get the original of our copy for his work. This original must contain a good old text of this work. The story I, v is concluded in it as in H.I.¹ In the Introduction to my translation of the *Tantrākhyāyika*, p. 158 (Kap. II, § 2, 1, S. 31), I have shown that the stanza which contains the argument of story II, iii of our text has been altered in all the descendants of K, and has been well preserved only in Śār. Our Specimen III, l. 133, footnotes, gives the reading of ḥ, which, though corrupt, proves in an evident manner that originally the *textus simplicior* also had the reading of Śār.

c = Deccan Coll., Bhand. Cat., xvii. 637. Fragment. Leaves still extant: 2–10 incl., 14–21, 23–33, 37–41, 43–46. Goes down to *acintaya*, Kielh. p. 89, 4. Rather faulty; modern.

The *textus simplicior* has not been handed down to us in its original form. All our MSS. show interpolations,² and the original wording has not been preserved in any one of the MSS. that I have seen. Our parallel Specimens and, above all, the text printed below, p. 58 ff., show that the MSS. of the *textus simplicior* may be roughly divided into two groups:

- (1) The H-class, to which belong HIO and book V of Bh; see below, p. 58 ff.
- (2) The σ-class, to which belong σsprh (and book V of φ; see Later Mixed Recensions).

As to the Vaiṣṇava MS. S and to the MS. a of the purohita Rāmacandra, I cannot say to which class it has to be assigned, as unfortunately I failed to copy the greater part of their text. At any rate these two MSS. are worthless.

Of the two classes, each at times excels the other in the greater originality of an occasional passage. Our parallel Specimens I–III and the text

¹ Cp. Über die Jaina-Rezensionen [see below, p. 15], p. 97 ff.

² Cp. Ber. kgl. sächs. Ges. d. Wissenschaften, ph.-h. Kl. 1902, p. 68 f.

printed below, p. 58 ff., show that Pūrṇabhadra used copies of both these classes. Wherever he follows the *textus simplicior*, nearly his whole wording can be reconstructed from MSS. of these two classes. It is scarcely possible that he had before him a MS. from which both the H- and the σ -class are derived, as in some places either the H-class or the σ -class is more original than Pūrṇabhadra's text.

The text of the H-class seems to me, on the whole, to be the more original one. It has not yet been edited.

One single MS. of the σ -class has been edited by Kielhorn and Bühler in their well-known edition of the *Pañcatantra* in the Bombay Sanskrit Series, Nos. IV, III, I. Cp. ZDMG. lvi, p. 298 f. This edition agrees very closely in its wording, and completely in the arrangement and number of its tales, with the above-mentioned MS. pr.

As to Kosegarten's edition, see below, p. 15, 'Later Mixed Recensions', and p. 44 ff.

24. Pūrṇabhadra's text.

Called in the MSS. (like No. 23) *Pañcākhyānaka*. Pūrṇabhadra's text is a compilation of Śār. β , of the *textus simplicior*, and of sources unknown to us, amongst which there was a source composed in *Prākṛt*; see below, p. 27 ff. He seems to have known Kṣemendra; cp. WZKM. xvii. 347. According to his *praśasti*, he completed his work in A.D. 1199 by the order of a minister named Śrī-Soma.

No other recension of the *Pañcatantra* has been handed down to us in so authentic a wording as Pūrṇabhadra's work. The MSS. which contain it are the following:

bh = Deccan College, Bhand. Cat. x. 190.

N = " " " " x. 189.

A = India Office 2643, E. 4084 (a revised copy).

Ψ = Deccan College, Bhand. Cat. iv. 55.

P = " " " " Report 1897, 419.

L¹ = Leipzig University Library, A. 404.

M = Deccan College, Bhand. Cat. iv. 54.

p = " " " " ii. 46 (a revised copy).

Pr = a MS. of the Jaina Bhandar of Ahmedabad, dā. 28, pra 10. Not dated, but old.

B = Oxford, Anfr. Cat., p. 157^a, No. 337. It contains only the first two *tantras* and the greater part of III (down to 227, ⁵ *kṛtaghnā* incl.).

Written after A.D. 1810. As I know this MS. only from Tullberg's collation, I neglected it. As for the other MSS., see below, p. 37 ff.

The text of this recension has been published in vol. xi of the HOS.

As to the *textus simplicior* and Pūrṇabhadra's recension, cp. my papers: 'Kritische Bemerkungen zu Kosegartens *Pañcatantra*', ZDMG. lvi. 293 ff., and 'Über die Jaina-Rezensionen des *Pañcatantra*', *Berichte der phil.-hist. Kl. der Kgl. Sächs. Gesellschaft der Wissenschaften zu Leipzig*, 1902, 23 ff.

The lack of critical spirit, which is so characteristic of the old style pandits, was the reason why the more complete, i.e. the interpolated and contaminated MSS. of celebrated works, were always copied, whereas the old genuine texts disappeared. Hence the *textus simplicior* and Pūrṇabhadra's recension completely ousted the old *Pañcatantra* from North-western India. But Pūrṇabhadra's compilation was not the last stage of this literary development. Numerous new recensions arose, and these have been copied and enlarged even to our days. These mixed recensions may be classed under six heads.

1. The *textus simplicior* was interpolated from Pūrṇabhadra's text.
2. Pūrṇabhadra's text was interpolated from the *textus simplicior* and other sources.
3. Single books or tantras of different recensions were combined.
4. Other recensions were contaminated with the Jain recensions.
5. The Jain recensions were moulded into other forms.
6. Versions from which the frame-stories have been eliminated.

25. Later Mixed Recensions.

25¹. *Textus simplicior*, interpolated from Pūrṇabhadra's recension. MSS.:

D = I. O. 2790. Dated samv. 1796 āśādhavadi 3.

b = Deccan College, Bhandarkar's Cat. xii. 253. Fragmentary MS. The following leaves are still extant: 49-79 incl., 81-5, 87-9, and one leaf, the pagination-number of which is ninety-something (the unit of the number is not to be made out).

d = Deccan College, Bhand. Cat. ii. 44. Has 54 leaves, incomplete. The text goes to *saharṣam āha*, Kielhorn, p. 93, 14.

Mü¹ = MS. Max Müller Memorial e 10 of the Bodleian. 100 leaves. Fragment. Begins with *ca vilokya* Pūrṇ. 130, 10. The rest complete. Dated samvat 1776 varṣe | śāke 1641 pravarttamāne | jyestamāse | kṛṣṇe pakṣe | caturthyaṁ 4 tithau | ādityavāre | Written *Sujānasimhajivijayarājye* | *śrī Vikānera-madhya* by one *ācārya Rāmakṛṣṇa*.

Mü³ = MS. Max Müller Memorial d 40. 71 leaves. Contains books III to V inclusive. The pagination begins with 1. Not dated.

25². Pūrṇabhadra's text, interpolated from the *textus simplicior* and other sources. MSS.:

K = Berlin, Chambers 176. This MS. is known to me from the collations of Benfey and R. Schmidt.

L² = Leipzig University Library, A. 403. 84 leaves. From the beginning to *trāṣayām āsa* 219, 2. Title *Hitopadeśa* (only in mg.). Very faulty Śaiva MS. After I, i the story *Hitopadeśa* II, iii, ed. Schl. ('Dog and Ass').

Bü¹ = I. O., Bühler MS. 85. Dated śake 1788 *kṣayanāmavatsare*. This is the recension translated by Galanos, and used by Meghavijaya (see below, p. 19). Cp. WZKM. xix. 62 ff.

Mü² = MS. Max Müller Memorial fl. Complete. The pagination (lost on some leaves) goes from 244 to 395. Leaf 279 wrongly inserted after 379, leaf 337 after the first leaf of Śivadāsa's *Vetālapañcavimpśatikā*, which follows in the MS. Down to about p. 22 of our text Mü² contains a mixture of Simpl. and Pūrṇ., the textus simplicior prevailing. But also in some other places the textus simplicior has been compared. After *śrūyate ca*, 94, 4, for instance, Mü² continues: *tat pranaṣṭam kulam pakṣikulam samprati | anyān api svechayā vyāpādāyisyati | yataḥ* (= Kielhorn, i. 72, 15). Thereupon follow, with variants and corruptions, the stanzas Kielh. 342 to 346 incl., and then the MS. continues with our stanza 344. Nearly all the mistakes common to Ψbh appear in our MS., and many other corruptions besides. Of the praśasti, Mü² has the two stanzas of PPrM.—Mü² is dated *śunyaśāstramuniśam* ... [supply *dra*] 1760 *Vikramasya gātārdayaḥ || śuciḥ śukle trayodaśyām* by one Śukadeva in a village of Gujarat. It is useless for critical purposes.

25³. Single books or tantras of different recensions were combined.

Bh = Deccan College, Bhand. Cat. xiii. 68. The text of books I, II, and III is a Pūrṇabhadra text, mangled and interpolated from the textus simplicior. Book IV (incomplete) is a Pūrṇabhadra text. Book V is an old text of the H-class of the textus simplicior. See below, p. 56 ff.

φ = Deccan College, Peterson, Report IV, 719. The text of books I to III inclusive is the text of Bh; book IV is a Pūrṇabhadra text different from Bh; book V is a textus simplicior of the σ-class. See below, p. 56 ff.

C = Bodleian, Aufrecht's Cat., No. 336. Dated sam. 1856. This MS. I know only from Tullberg's collation. The beginning of the first tantra contains the textus simplicior, the rest of that tantra and the remaining ones are Pūrṇabhadra's text.

F = I. O., No. 2319. Books I and II contain the textus simplicior, the others are copied from the same original as C. To Mr. F. W. Thomas I owe the statement that codices F and L (cp. Kosegarten, p. vi) are identical.

Bü⁵ = I. O., Bühler MS. 89, a fragment containing leaf 1 and leaves 53 to 119 incl. Nearly all of book I is missing. The conclusion of book I

and books IV and V contain the text of Pūrṇabhadra, whereas books II and III contain a *textus simplicior* with stories interpolated from Pūrṇabhadra. Cp. WZKM. xix. 75.

Bü³ = I. O., Bühler MS. 87. Fragment; 47 leaves. Begins with the description of the hunter at the beginning of tantra ii, and goes to Bühler's stanza iii, 163. Pūrṇabhadra's stories inserted in the frame of the *textus simplicior*. Cp. WZKM. xix. 73.

Π = Deccan College, Peterson, Report III, Appendix iii, No. 313. Not dated. Modern. Books I and II, Pūrṇabhadra; the other books, *textus simplicior*.

The following MSS. contain in their books I, II, V, Pūrṇabhadra's text; in their books III and IV an interpolated *textus simplicior* :—

Π¹ = Deccan College, Bhandarkar, Report 1894, No. 371. Quite modern.

Π² = Deccan College, Peterson, Report V, No. 355. Dated mitau (?) kṛtīka-kṛṣṇacaturthi bhūputravāsare samvat 1811.

Π³ = Deccan College, Bhandarkar, Report 1897, No. 418. Modern.

Π⁴ = British Museum, No. 277. This MS. I have not seen.

Q = Deccan College, Bhand. Cat. viii. 144. Last leaf wanting.

q = Deccan College, Bhand. Cat. xii. 251. Missing leaves: 1-70 incl., 77, 78, 122, 140 to the end. Not old. In the parts extant, q has the same stories as Q.

Kosegarten's edition of the *textus simplicior* belongs to this class, and his edition of the *textus ornatior* as well. Both are mixtures from MSS. of various classes. The edition of Jivānanda Vidyāsāgara is based on Kosegarten's, and so is that of Parab. See below, p. 51 ff.

25⁴. Other recensions contaminated with the Jain recensions.

25^{4a}. The MS. E = I. O. 1812, E. 4086. Kosegarten, p. iv of his edition of the *textus simplicior*, says of this MS.: 'Textus ad codicem A. prope accedens passim verba sensum suppletia adicere videtur.' On the contrary, this MS. deviates from Pūrṇabhadra in the most remarkable manner. It is based on the *textus simplicior* and contaminated with Pūrṇabhadra's text. But the author of this text has used still other sources, e.g. the Mahābhārata, the Vikramacaritra (or some work quoting a coherent passage of it; see below, p. 44 ff.), nay, even an older recension of the Pañcatantra, from which the author inserts his story III, i ('Ass in panther's skin'), which seems to be based on the Tantrākhyāyika. The text of this story, printed from Tullberg's collation, is given ZDMG. lvi. 317. The order of the stories has been altered throughout; see ZDMG. lvi. 326.

25⁴b. Ananta's Kathāmṛtanidhi.¹ This is an epitome of an old *textus simplicior*, interpolated in some places from Pūrṇabhadra's text, and even altered by the redactor in some features of the stories related. The single books are not called *tantra*, but *ūmi*. Cp. ZDMG. lvi. 296 f.; Saxon Berichte, p. 117, note 1. MSS.:

G = I. O. 2146 = E. 4088. A modern Nāgarī transcript from a no doubt Southern MS. (*l* frequently appears instead of *l̥* between vowels).

G¹, Aufrecht mentions a second MS., *Hall*, A Contribution towards an Index (Calc., 1859), p. 183.

The two following Nāgarī copies, derived from one and the same original, belong to Prof. E. Hultzsch (Halle):

G², 93 leaves, and G³, 69 leaves. In the first pāda of the concluding stanza of book V (see Saxon Berichte, p. 117, note 1) both of them read *vijī*² for *kāṇva*².

25⁴c. NP, the recension mentioned by Aufrecht, C. C., p. 314: पञ्चतन्त्र *kāvya*, by Dharmapaṇḍita. MS. mentioned in 'A Catalogue of Sanskrit Manuscripts in Private Libraries of the North-Western Provinces. Parts I-X. Allahabad, 1877-86, ix. 14.' I got a copy of this MS. by the good services of Mr. F. W. Thomas, and of the Principal of the Sanskrit College, Benares. In this copy, the name of the author (Dharmapaṇḍita) does not appear. The original, as the librarian of the Sanskrit College informs me, is written in Tailaṅga characters. The librarian says that the modern paṇḍits designate *nti* works which contain stories as *kāvya*. The original belongs to Paṇḍit Nṛsimhaśāstrin, and the Nāgarī copy sent to me was made by order of his son, Paṇḍit Gaṅgādhara Śāstrin, C.I.E.²

The author of this version has used several sources, the *textus simplicior*, the recension of Pūrṇabhadra, the Southern Pāṇcatantra, the Hitopadeśa, and in some places even Śār., or some MS. which contained passages that are known to us only from this source. Only the first two tantras are complete; of tantras iii to v there is only a very short abridgment. Books IV and V are transposed. After the fifth book there are several story-stanzas; no doubt the author intended to use them for the composition of books III to V. Cp. ZDMG. lxiv. 61.

As to this recension, see Journal Asiatique, Nov.-Déc. 1908, p. 400 ff., where also the stories I, xvii, xviii, xix are given in Sanskrit and French.

MS.: np, new copy in Nāgarī, 51 leaves, 12 to 13 lines on a page.

¹ As the author's praśasti tells us, Ananta was a worshipper of Viṣṇu. He belonged to the family of the Kāṇva's, and his father's name was Nāgaśāstrin. According to Aufrecht's C. C., i. 13, 771, and ii. 186, Ananta Bhaṭṭa is the author of many works.

² See Journal Asiatique, Nov.-Déc. 1908, p. 400, where *ṣṭatreṇa* (l. 3 of the Sanskrit passage) is a misprint for *ṣṭatreṇa*.

25^d d. The recension of the Jaina monk *Meghavijaya*, compiled from an interpolated Pūrṇabhadra text (Bū¹, above, 25²), from the textus simplicior, from a metrical version of the Jaina Pañcatantra, from the Jaina work Dharmakalpadruma, and from one or more other sources. The prose has been rewritten, and new verses and stories have been added. Meghavijaya wrote in sam. 1716 in the town Navaraṅga. He belonged to the Tapāgaccha.

MS. of the I. O.: Bühler, ZDMG. xlii. 54, No. 6; fols. 35, ll. 17, samvat 1747, Puṇa (No. 90).

An analysis of this version, with the Sanskrit texts of the new stories or interesting variants of old stories contained in it, has been given in my paper 'Eine vierte Jaina-Recension des Pañcatantra'; for a German translation of these stories, see my paper 'Māghavijayas Auszug aus dem Pañcatantra', Zeitschr. des Vereins für Volkskunde in Berlin, 1906, p. 249 ff.

25^d e. The MS. Bhandarkar, Report 1897, 417 (Deccan College, coll. of 1887-91, 153 leaves; col.: sam. 1728 śrāvaṇakṛsnā[1] caturddāśyām somadine Phattehapuramadhye divān śrī-Aliphaṣāmrāje Pārikānvaye Mītra-śrīRāmeṇālekhi || śubham || śu ||) contains another Jaina recension. The text of this MS. is compiled from the textus simplicior, Pūrṇabhadra (bh-class), Hitopadeśa, the metrical source used by Meghavijaya, Śār. β (with the mistakes of our MSS. of this recension), and other sources.

Tantra I contains the same stories, and these stories in the same order, as Pūrṇabhadra. Only story xxiv and part of xxiii have been lost by a gap (not marked in the MS.). *Tantra II*: i = Hit. Schl. I. ii (Pet., p. 7, 4); ii = Pūrṇ. II. i; iii = Sparrow's allies and elephant, with iv, Lion and woodpecker (from the same metrical sources as Meghavijaya¹); v = Hit. I. iii (Pet. I. 41 and following story); vi = Hit. I. iv (Pet. I. 42 and following story); vii = Pūrṇ. II. ii; viii = Pūrṇ. II. iii (but the text of Śār. β); ix, corresponds to Pūrṇ. II. iv (stanza and first sentences from Hit., the rest of the text from Śār. and Pūrṇ.); x = Hit. I. vi (Pet. I. 80 and following story); xi = Pūrṇ. II. v; xii = Pūrṇ. II. vi; xiii = Pūrṇ. II. vii; xiv = Pūrṇ. II. viii; xv = Pūrṇ. II. ix. *Tantra III*: i = Śār. III. i; ii = Pūrṇ. III. i; iii = Pūrṇ. III. ii; iv = Pūrṇ. III. iii; v (intercalated into iv: the lizards, elephant, and water-animals²); vi, corresponds to Pūrṇ. III. iv (from Śār.); vii = Pūrṇ. III. v; viii to xv = Pūrṇ. III. vi to III. xiii; xvi, corresponds to Pūrṇ. III. xvi (from Śār., and again from Pūrṇ.; two foll. 166; the text in disorder). *Tantra IV*: i to x = Pūrṇ. IV. i to x; then xi = Simpl. Bühler

¹ Cp. Zeitschr. d. Vereins f. Volkskunde in Berlin, 1906, 256 f. (with German translation). Sanskrit text and French translation: Journal As., Nov.-Déc. 1908, p. 425 ff.

² Sanskrit text and French translation: Journal As., 1908, p. 432 ff.

IV. vii, and xii = Simpl. IV. xvi. *Tantra V* = Simpl. V, with all the stories given by Bühler, except V. v.

In the wording of the frame-stories, the texts of Hit., Pūrṇ., Simpl., Śār. are equally contaminated.

25⁴f. The Bühler MS. 88 of the India Office (ZDMG. xlii. 541), though complete in itself, contains only tantras i, iv, and v. It was copied in sam. 1830 śake 1695 by Vāsudeva, son of Rāmacandra, son of Rāmakṛṣṇa, of a Mahārāṣṭra family. The faulty colophon seems to imply that *Rāmacandra* (a Vaiṣṇava) was the author of this recension. Like the recensions recorded under 25⁴c and g, the text of Rāmacandra's version represents the copy of a rough draught not finished. The first tantra is based on the textus simplicior, but interpolated from Pūrṇabhadra; the fourth tantra contains a text of SP β. The fifth tantra is contaminated from SP and the textus simplicior. It begins with the frame-story and the first and second tales of SP; then follow all the stories of Bühler's edition from V. iii onward, except Bühler V. ix and V. xiv. In general, cp. WZKM. xix. 74 f.

25⁴g. The MS. Deccan College xvi. 105 (30 leaves, not old) contains the Kathāmukha and book I of an incomplete new recension. But the first book, numbered as such, corresponds to tantra ii of Pūrṇabhadra's text. It contains all the stories of Pūrṇabhadra's text in the same order. The wording of this MS. has been contaminated from Pūrṇabhadra, from the textus simplicior, and from the Hitopadeśa, and many new stanzas have been inserted.

25⁵. Jaina recensions moulded into other forms. A metrical version of the Jaina recensions must have existed before the time of Meghavijaya, who has very largely availed himself of it (see above, 25⁴d). The same version was used by the compiler of the text 25⁴e.

25⁶. Versions from which the frame-stories have been eliminated.

a. A Jain MS. of the Berlin Library, described by E. Leumann, Saxon Berichte, 1902, 132 ff. (from the textus simplicior).

b. The Buddhist version from Nepal, called Tantrākhyāna. It is based on one or several unknown redactions, and augmented from other sources. The prose given by Bendall is not original. Only the stanzas contain the original Sanskrit text.

Cp. Bendall, The Tantrākhyāna. Journal of the Royal Asiatic Society of Great Britain and Ireland, new series, vol. xx, p. 465 ff. Hertel, Über einige Handschriften von Kathāsaṃgraha-Strophen, ZDMG. lxiv. 58 ff.

In the Jaina Upāśrayas of Pophliāno pāḍo in Paṭan (upper Gujarat) and of Dehlāno pāḍo in Ahmedabad, there are still numerous Pañcatantra

MSS. the use of which unfortunately I was not granted. Cp. Bhandarkar, Report, Bombay, 1887, p. 166 (dā° 10, 1.244); p. 180 (36, 126); p. 184 (40, 1); p. 189 (44, 55); p. 190 (45, 24); p. 192 (49, 35); p. 195 (55, 3.2); p. 217 (18, 4.5); p. 226 (31, 13); p. 237 (36, 137); p. 243 (43, 32); p. 245 (46, 23). Nor was I granted the use of the Vienna MS. 17 (Aufrecht, C. C., p. 314).

Two Northern MSS. are preserved in the Palace Library at Tanjore: $\tau^1 = 5114$ and $\tau = 5115$. As I was not granted the use of the originals, I ordered copies to be made of both of them. But the specimens sent to me were executed so carelessly (the copyist did not even copy the single leaves in due order), that not to waste more money I had the copying stopped. τ^1 seems to be a MS. of the H-class of the textus simplicior, whereas τ seems to contain a text of Pūrṇabhadra's recension. I cannot say any more about these two MSS., because I know only their beginnings and because, at all events, the two copies give no fair representation of their originals.

Chapter II. Pūrṇabhadra, his time, his work, and his language.

§ 1. Previous Statements.

IN 1891, *Aufrecht* wrote in his *Catalogus Catalogorum*, vol. i, p. 344: 'पूर्णभद्र revised by desire of Somamantrin the Pañcatantra in 1514,¹ I. O. 2643.' *R. G. Bhandarkar* in his Report, Bombay, 1897, p. liz, gave the complete praśasti of Pūrṇabhadra's Pañcatantra, with this (faulty) stanza containing a different date of the book:

शरबाणतरणिवर्षे रविकरवदि फाल्गुने तृतीयायां ।
जीर्णोद्धार इवासौ प्रतिष्ठितो बुधेः ॥ ८ ॥

Bhandarkar adds: 'This is an edition of the Pañcatantra prepared under the direction of a Mantrin or minister of the name of Soma and completed on the 3rd tithi of the dark half of Phālguna of the year 1255 by a man of the name of Pūrṇabhadra. The text of the Pañcatantra, he says, had become corrupt, and he corrected every letter, word, sentence, story and verse. Accordingly we find on comparing this edition with the existing text as printed in the Bombay Sanskrit Series that there are differences of

¹ The MS. which Aufrecht refers to is our MS. A. See below, pp. 22 and 40. (Aufrecht gives the date A. D.)

reading in almost every line. Some of the prose passages and verses in the latter are omitted and sometimes there are others in the place of those occurring there. Sometimes there are verbose prose passages to which there is nothing corresponding in the existing text. The work might be characterized as Pañchatantra re-written. Who the Soma-mantrin mentioned by the author was it is difficult to say. The date in all probability refers to the era of Vikrama, wherefore it is equivalent to 1199 A.D.¹

In 1902, I proved that both the *textus simplicior* and the text called by Kosegarten *textus ornatior*, are Jaina works, and that Pūrṇabhadra, who amongst other sources used the *textus simplicior*, was the author of the so-called *textus ornatior*.¹ In a post-card dated Aug. 12, 1902, Geheimrat Jacobi was kind enough to tell me that the date of the stanza published by Prof. Bhandarkar corresponds to Sunday, January 17, 1199 A.D.

§ 2. The date of Pūrṇabhadra's Recension.

The date taken by Aufrecht from our MS. A cannot come under consideration, as we have several MSS. of Pūrṇabhadra's work which are much older than the date just mentioned. The author's samvat date given in A is 1571.² Our MS. Bh is dated sam. 1442; bh, sam. 1468; P, which mediately goes back to the very old MS. Ψ, sam. 1537.

The date published by Bhandarkar is taken from the MS. Π¹=Decc. Coll. 1894, No. 371. The same date-stanza is given in the MSS. Π²=Decc. Coll., Peterson's Fifth Report, No. 355, Π³=Decc. Coll., 1887-91, no. 418, and in the MS. 277 of the British Museum. All these MSS. go back to one common archetype. The British Museum MS. I did not see; but the others are quite modern copies. They belong to the class of the mixed MSS.³ and are on the whole worthless. But their fifth tantra has been copied from a MS. of the bh-class.⁴ The text of this tantra as contained in them is inferior to that of the same tantra given in bh. But as in bh the date-stanza is missing, these MSS. apparently derive from some copy older than bh, and the date given in them may be right, if it is compatible with what we know from other sources about Pūrṇabhadra's time. And this is the case.

Klatt-Leumann, The Sāmāchārisatakam, Ind. Antiquary, July, 1894, p. 173, give this information: '167 a b Pūrṇabhadra, pupil of Jinapati sūri († Samvat 1277), composed śrī-Kṛtapuṇyacharitra.'

¹ Berichte d. kgl. Sächs. Gesellschaft der Wissenschaften, 1902, ph.-hist. Kl., pp. 92 ff., 97 ff.

² The copyist's date is samvat 1574.

³ See above, p. 17.

⁴ See below, p. 58 ff.

The जैन ग्रंथावली (प्रसिद्ध कर्ता. श्री जैन श्वेताम्बर कॉन्फरन्स, मुंबई. वीर संवत् २४३५, विक्रम संवत् १९६५) mentions the following works:

p.	नंबर	नाम	श्लोक	कर्ता	रच्यानो सं	कां हे?
२२२	१७	कृतपुष्पचरित्र	१६५०	पूर्वामद्र	१२८५	जिसल
२२५	३०	धन्यशालिचरित्र	१४६०	पूर्वामद्र	१२८५	वृ. जिसल-वे

I was anxious to procure the praśastis of these works. With respect to that of the former my endeavours failed. But to the kindness of the Jaina scholar, Mr. Keshavlal Premchand Mody, of Ahmedabad, I owe a copy of the Introduction and of the praśasti to the latter work. Both of them were copied from a MS. of 37 pages [fols. ?] (15 lines to a page), belonging to Maharaj Kanti Vijaya, of Baroda.

The praśasti of the Dhanyaśālicaritra. In his praśasti the author of the Dhanyaśālicaritra gives the pedigree of his teachers, calling his gaccha the चांद्रकुल (stanza 2), or चंद्रगच्छ (stanza 10).¹ But he gives only the series of the sūris of the Kharatara-gaccha,² excluding the first teacher peculiar to this gaccha, viz. Vardhamāna (†sam. 1088). All of these names are known to us from Klatt's Extracts from the historical Records of the Jainas, from his Specimen of a lit.-bibliographical Jaina-Onomasticon, and from the Paṭṭāvali published by Weber in his Cat., p. 1036 ff. In giving them here from the praśasti of the Dhanyaśālicaritra, I add in parentheses the dates from Klatt's 'Specimen'.

¹ This gaccha derives its name from that of its founder *Camdra-sūri*. See Dharmasāgara-gaṇi's Gurvāvalisūtra, Weber, Cat. 997, p. 1002 (numbered as 15th sūri); Munisundara-sūri's Gurvāvali, stanza 26 and p. 15, first stanza (numbered as 16th sūri); and the Paṭṭāvalivācaṇā of the Kharataragaccha, Weber, Cat., p. 1038 f. (numbered as 18th sūri).

² Called after Kharatara, the 'Severer', the 'Harder', a title which was given to Jineśvara-sūri of the Cāndra-gaccha, when, in sam. 1080, in the sabhā of King Durlabha of Anāhillapura (Anhīl-vād) he refuted the caityavāsins. Cp. the story in Weber's Cat., p. 1037 f.; Klatt, Specimen of a lit.-bibl. Jaina-Onomasticon, p. 46 f. The first two stanzas of the above-mentioned praśasti allude to this event, comparing Jineśvara with a lion (who is खरतर than his opponents, compared to elephants), and saying that in Śrīpattana (= Anhīl-vād) and in the presence of King Durlabha the sūri proved from the Holy Scriptures (आगम) that monks should not dwell in caityas (temples), but in the houses of householders. The first two stanzas of the praśasti run thus: श्रीमद्भूर्वरभूमिभूषणमणौ श्रीपत्तने पत्तने श्रीमद्भूर्भराजराजपुरतो यश्चैत्यवासिद्विपान् निर्लोच्यागमहेतुयुक्तिनखरैर्वासं गृहस्थालये साधूनां समतिष्ठपन्नुनिमुगाधीशो ऽप्रधृष्टः परैः १ सूरिः स चांद्रकुलमानसराजहंसः श्रीमज्जिनश्चर इति प्रथितः पृथिव्यां जज्ञे लसच्चरणरागभुदिक्षुषुष्यपचद्वयः शुभगतिं सुतरां दधानः २. But cp. Dharmasāgara's (sam. 1629) criticism of this fact in R. G. Bhandarkar, Report, Bombay, 1887, p. 149 f.

The pedigree runs thus: *Jineśvara* (received the honorary name 'Kharatara' in Sam. 1080), *Jinacandra* (composed संवेगरंगशाला in Sam. 1125), *Abhayadeva* (died Sam. 1135 or 1139), *Jinavallabha* (died Sam. 1168), *Jinadatta* (born Sam. 1132, died Sam. 1211), *Jinacandra* (born Sam. 1197, died Sam. 1223), *Jinapatti*¹ (born Sam. 1210, died Sam. 1277), *Viraprabha* (i. e. *Jineśvara*, born Sam. 1245, died Sam. 1331), who was made *guru* by *Sarvadevasūri*. The last stanzas of the *prāśasti* I give here literally according to my MS.:

श्रीचंद्रगच्छमभिनंदति शास्त्रि पाति
तीर्थं प्रभावयति संप्रति जैनचंद्रं
यः श्रीजिनेश्वर इवाप्रतिमैर्वचोभिः
वृत्तैरिव चिमुवनं पृणति प्रतोतः १०
तदाज्ञया सङ्गुणसर्वदेवा-
चार्यैः समं जसलमेरुदुर्गं
स्थितो गिरैषां स्वपरोपकार-
हेतोः समाधिं मनसो ऽमिलयन् ११
शरवसुरविसंख्ये वैक्रमे वत्सरे ऽस्मिन्
वहति तपसि मासे मुक्तपक्षे दशम्यां
जिनपतिगुरुशिष्यः पूर्णभद्रामिधानो
गणिरक्त चरित्रं धन्यगोमद्रसूक्तोः १२
चरितमिदमखिलनिर्मलविद्याकूपारदृश्वानः
वाचकमुख्याः सूरप्रभामिधाः शोधयां चक्रुः १३
धन्यसाधुमुनिशालिभद्रयोः प्रीतिकारचरितं विधाय यत्
पुण्यमत्र समुपार्जितं मया स्वात्ततो जगदिदं सुखास्पदं १४
गगनसरसि यावन्निर्मले शारदेदुः
कलयति कलहंसस्फारलीलातिरेकं
जगति जयति तावत्पाद्यमानं सुधीभिः
सुचरितमिदमुच्चैर्धन्यगोमद्रसूक्तोः १५

TRANSLATION.³

10. He [i. e. *Jineśvara* = *Viraprabha*] who, like the celebrated *Jineśvara* [i. e. *Vardhamāna*, the last Jina], rejoices in the celebrated *Candra-gaccha*,

¹ Thus spelt in MSS. and inscriptions. See Klatt, Specimen, p. 24. In stanza 12 of our *prāśasti* his name is correctly spelt जिनपति.

² MS. ०ली० for ०ल०.

³ I translate as literally as possible, without any regard to the English style.

who instructs and protects it, and who now renders powerful the Jaina moon [i. e. the Jaina gaccha called *Cāndra*] as a road [for Salvation], and who with [his] incomparable words fills the threefold world as with laws, [because he is] trusted [by all the living beings];

11. By the command of this [Jineśvara], [when I] dwelt with the teacher *Sarvadeva*, [who is endowed with] good qualities, in the fortress of *Jaisalmer*, by the word of those [two men],¹ in order to give help to myself and to others, and desirous to concentrate my mind,

12. [I,] the pupil of the teacher *Jinapati*, the gaṇi named *Pūrṇabhadra*, composed the story of Dhanya and of Gobhadra's son,² in this Vikrama year numbered by arrow [5], Vasus [8], Sun [12], on the 10th day in the bright half on the approach of the month of Māgha.³

13. The best of the *vācakas*, called *Sūraprabhā*, who has seen the opposite shore of the whole ocean of pure learning, corrected this story.

14. Whatever religious merit I may have gathered here by composing the pleasant story of the monk Dhanya and of the monk Śālibhadra, by this [merit] may this world be the abode of bliss.

15. As long as in the pure lake of the sky the autumn moon holds [or bears] the eminence of the excessive sport of a gander,⁴ so long is victorious in the world this good story of Dhanya and of Gobhadra's son [i. e. so long may it survive], [and be] read aloud by the well-minded [or: by the wise].

Probable identity of the authors of the Pañcākhyānaka, of the Kṛtapuṇya-caritra, and of the Dhanyaśālicaritra. About the identity of the author of the Kṛtapuṇyacaritra and that of the Dhanyaśālicaritra there can be no doubt. From the passage quoted above, p. 23, it appears that both these works were composed by a monk Pūrṇabhadra in the same year, viz. sam. 1285; see stanza 12 of the praśasti given above. In the introduction to the Dhanyaśālicaritra, stanzas 10 ff., the author says:

तस्माद्दानं गृहस्थानामुचितं रुचितं हितं
भवसर्वकषहेतु मर्त्यामर्त्यामृतत्रियः १०
धन्यश्च शालिभद्रश्च कृतपुण्यादयो नराः
साधुदानप्रभाविण बभूवुः सुखभाजनं ११

¹ The text has the plural number.

² In stanza 13 of the Introduction our author says: आदौ धन्यमुनेस्तत्र चरितं परिकीर्त्तयति शालिभद्रचरित्रेण पवित्रेण विमिश्रितं.

³ So according to Dharma Vijaya Sūri, who refers to Hemacandra's *Abhidhānacintā-maṇi*, ed. Boettlingk and Rien, p. 26, § 29.

⁴ So according to Dharma Vijaya Sūri. I first thought of separating कलहं सस्कारः, and of rendering: 'causes quarrel connected with an excess of great dalliance', i. e. 'causes love with which joys and sorrows are inseparably connected.'

सरसानि चरिचाणि तेषामेकैकशोपि हि
 खंडाज्यपायसानीव किं पुनर्मिलितान्यहो १२
 आदौ धन्यमुनेस्तत्र चरितं परिकीर्त्तये
 शालिभद्रचरित्रेण पवित्रेण विमिश्रितं १३

These verses prove that Pūrṇabhadra intended to compose a Kṛtapuṇya-caritra, after finishing his Dhanyaśālicaritra. In the Sāmācārī-śataka as quoted above, p. 22, it is stated that Pūrṇabhadra, the author of the Kṛtapuṇyacaritra, was a pupil of Jinapati, and Jinapati was the teacher of Pūrṇabhadra, the author of the Dhanyaśālicaritra; see above, p. 24, stanza 12 of the praśasti.

The author of the Dhanyaśālicaritra composed this work in Jaisalmer; the author of the Pañcākhyānaka must no less certainly have lived in north-western India.¹ Like the former, he was a Śvetāmbara monk.² His date, as given in the praśasti of the II-class,³ viz. sam. 1255, is compatible with the date (sam. 1285) of the two other works mentioned before. Moreover, the author of the Pañcākhyānaka calls himself a *sūri* or *guru*, i. e. a teacher, whereas the author of the two other works tells us that he is a *gaṇi*. The author of the two later works accordingly has a higher rank than that of the Pañcākhyānaka.⁴

The identity of our two Pūrṇabhadras would be established beyond any doubt, if it were sure that, in stanza 4 of the Pañcākhyānaka praśasti, the author is invoking the tirthakara Candraprabha as a patron of the Cāndrakula. But this is not sure. The author of the Dhanyaśālicaritra invokes Pārśvanātha.

Hence we can only say that it is *highly probable* that Pūrṇabhadra, the author of the Pañcākhyānaka, and Pūrṇabhadra, the author of the Dhanyaśālicaritra and of the Kṛtapuṇyacaritra, were one and the same person.

¹ Cp. ZDMG. ix. 787. Pūrṇabhadra lived in that part of India in which camels are kept as domestic animals, and all the MSS. of his work are written in Nāgarī characters.

² For no Digambara monk would have told the story I, xxii, in which the fraudulent monk burnt by the clever minister is a Digambara ascetic. Cp. also the stanza V, 11.

³ See above, p. 21 f.

⁴ गणि has the same signification as गणिन्. सूरि and आचार्य, according to a kind communication which I owe to Śāstraviśārada-Jaināchārya Śrī Dharmavijaya of Benares, are the same, whereas 'गणी' is the name of the head of the same sādhus' assembly.' गणी, यस्तु पादौ आचार्याः सूचादयस्त्वन्ति.

§ 3. Pūrṇabhadra's work.

If unfortunately Pūrṇabhadra's praśasti to his Pañcākhyānaka is silent about the pedigree of his teachers, it is not so about the work he has done. Let us examine what he himself says about it, in connexion with such inferences as we may draw from a comparison of his recension of the Pañcātāntṛa with other recensions of this famous book.

In stanza 2a the author tells us that he revised the whole śāstra called Pañcātāntṛa at the instance of some minister Śrī-Soma.

When King Jayasīṃha of Guzerat bade the celebrated Jaina monk Hemacandra write a Sanskrit grammar, he either procured for him MSS. of the eight previous grammars preserved in the temple of Sarasvatī in Kashmir, or, according to another, and more trustworthy source, MSS. of all the existing grammars from various countries.¹ According to Bühler even now Hindu princes nearly always provide their court paṇḍits in similar cases with copies, and have these copies fetched from even afar, and at great expense.²

Hence we may safely conclude that a minister, when ordering some literary work to be executed for himself, followed the same manner of proceeding. At all events, as the नीतिशास्त्र is a minister's कुलविद्या, he had in his possession the principal works treating of this topic, and doubtless provided the paṇḍit whom he entrusted with the revision of such a work with as copious materials as possible.

Pūrṇabhadra's praśasti, taken in connexion with the evidence of his work itself, shows that our assumptions are right. In stanza 2 of the praśasti, the author says that in his time 'the whole system called Pañcātāntṛa' had lost its original form. Elsewhere³ I have explained, that शास्त्रमखिलं, 'the whole system,' means 'all the existing recensions'. No doubt, Pūrṇabhadra knew several redactions of this work which are unknown to us.⁴ But two recensions have been proved to be his main sources, viz. the second recension of the Tantrākhyāyika (Śār. β), and the textus simplicior, both in the H-class and in the σ-class.⁵ None of these recensions, he says, preserved the genuine text, as the author himself had written it down. But Pūrṇabhadra was well aware of the fact that the order of the

¹ Cp. Bühler, Ueber das Leben des Jaina Mönches Hemacandra (Denkschriften der philos.-hist. Cl. d. Kais. Ac. d. Wissenschaften zu Wien), p. 183 ff.

² l. c., p. 185.

³ In my paper 'Über das Tantrākhyāyika, die kasmirische Rezension des Pañcātāntṛa' (= Abh. d. phil.-hist. Klasse d. kgl. sächs. Gesellschaft d. Wissensch. xxii, No. v), Leipzig, B. G. Teubner, 1904, p. xxv.

⁴ Cp. my edition of the Southern Pañcātāntṛa, p. lxx f.

⁵ See 'Über das Tantrākhyāyika', p. xxiv, and below, p. 57.

tales preserved in Śār. β, and no doubt in other recensions which he used,¹ was the original one. Hence he adopted this order in his third book, whereas the *textus simplicior* in this third *tantra* deviates considerably from it. The last two books were very short in the old recensions of the Pāñcatantra; but they were enlarged in the *textus simplicior*, which in an even higher degree than Pūrṇabhadra's recension is not a mere revision of the old text, but rather a free imitation of it. Consequently Pūrṇabhadra very largely availed himself of this 'remaniement', not only in these books, but throughout all the text. As to the fifth book, he took it over into his work, with only slight alterations, in the form which it had in the *textus simplicior*.

Our parallel Specimens I to IV show how he chose his wording, now from the one and now from the other source, according as he was more pleased with the former or with the latter. In most cases it is impossible to say what principles guided him in his choice. In our Specimen III, however, it is evident why he suddenly abandons the wording of Śār. β. He does so at the passage where this recension speaks of the brahmanical tīrthas. As the *textus simplicior* replaces the enumeration of these tīrthas by a conversation on the dharma, Pūrṇabhadra in this place followed this Jaina recension, and chiefly because its wording was not offensive to his religious feelings.

Pūrṇabhadra's principal aim was to *revise* the text; see his praśasti, stanzas 2 and 3.² In stanza 6 he tells us, that of the words of the 'excellent first poet' only 'a handful had remained uninjured'. The very numerous corruptions which can be proved to have existed in the text of the Tantrā-khyāyika as early as (at the latest) the time of Kṣemendra (about 1000 A.D.), and the nature of the *textus simplicior*, whose wording differs very considerably from that of the more original recensions, confirm

¹ Cp. Somadeva, Kṣemendra, the Southern Pāñcatantra, and the Pahlavi version, which all, in this respect, agree with Śār. Pūrṇabhadra seems to have known Kṣemendra's versification of the Pāñcatantra; cp. WZKM. xvii. 347. With Somadeva he agrees against all the other recensions in several places. Cp. our parallel Specimen I.

² It seems to me that the MS. of Pūrṇabhadra himself (the *mūlapraṭi*) contained in part original leaves of his sources which he merely corrected: mistakes like *vidhāya* for *pidhāya*, *ḍṣivāpāyo* for *ḍṣṣāpāyo*, and others (see the list given below, p. 30 f.), he is more likely to have *overlooked* in some MS. of the *textus simplicior* which he revised, than to have *copied* from it. The scribe of the *prathamādarsa* or first copy of course preserved the mistakes overlooked by Pūrṇabhadra, and committed some clerical errors of his own. Hence it is possible that the common archetype of bhṣ is identical with this *prathamādarsa*. I have not been able to find any other MS. of Pūrṇabhadra's recension which can be *proved* to go back to another archetype. But cp. our Variants 5, 1 and 33, 22.

Pūrṇabhadra's statement. From our parallel Specimens I to III, and from the text printed below, p. 58 ff., it is certain that Pūrṇabhadra had before him MSS. of the H-class as well as of the σ-class of the textus simplicior. Perhaps he also knew the north-western abbreviated recension from which the so-called Southern Pāṇatantra, the Nepalese recension (ν), and the source of the Hitopadeśa have flowed.¹ He therefore was in a still more puzzling situation than Kosegarten. But the principles he followed in constituting his text were exactly the same as those of this scholar: both of them *contaminated* the texts they had before them to such a degree that the results were in fact virtually new recensions.

But Pūrṇabhadra's aim was not only to restore the old text; he also wished to amplify it (praśasti, stanza 6). And this he did in numerous places.

In revising his sources, Pūrṇabhadra, on the whole, abstains from radical alterations. This is clear from our parallel Specimens. These show that—according to what we should expect from the wording of his praśasti—he follows his sources rather faithfully. The story Śār. III. x has been transformed by the author of the textus simplicior, and has been transferred by him to his fourth tantra as No. i. Pūrṇabhadra, who found it in Śār. as well as in the textus simplicior, gives this tale in both places, at first in the form of the Śār. version as his III. xvi (see our Specimen, No. IV), and again in that of the textus simplicior as his IV. i. But even the sources still unknown to us, from which he derived the stories not to be found in Śār. and Simpl., he seems to follow very closely. His story III. viii has been taken either from some text of the Mahābhārata,² or from an abbreviation of it, or—possibly, but not probably—it goes back to some revision of the *source* of the Mahābhārata version. Pūrṇabhadra's text is much shorter than that of the Mahābhārata version; but nobody will deny that the former, on the whole, goes back to the latter. In contracting the text it was of course impossible for our author—if indeed he and not some other writer before him was the abbreviator—not to change the wording in several places.

Some of the prose stories which he took neither from Śār. nor from the textus simplicior, reveal their origin by their language. Most of the *Guzeratisms* of Pūrṇabhadra occur in such stories: वणिजारक³ I. xii (73, 14); खपिमि जय I. xxx b (122, 18); अरघट्टं खेटयमान IV. v (244, 18).

¹ See my edition of the Southern Pāṇatantra, p. lxxxviii.

² MBh. xii. 143. 10 ff. I can compare only the edition of Protap Chundra Roy. In this edition the story shows several manifest interpolations.

³ See this and the following words in the 'Brief Glossary' appended to vol. XI.

Similarly we find that a wrong Sanskritization of a Prakrit word, **संग्रहार**, occurs in the new story II. viii (166, 2); but the same word has been employed by the author himself in the old tale III. ii (184, 5). The new story II. v contains the Prakritism **चंद्रमती** (148, 4), and the form **दंडपाशिक** (for **शक**; 149, 12.16; 151, 2.9). The Prakritism **अन्यान्य**¹ occurs in the kathā-samgraha stanza of the new story II. i (127, 16).

Evidently the words **जगाम वृद्धिम्** in stanza 6 of the author's praśasti refer in part to the additional stories of his text, and in part to additional stanzas, or to passages in which he strove to imitate the artificial prose style which prevailed in his time (cp. 46, 11 ff.; 183, 13 ff.; 185, 12 ff.; 213, 2 ff.), or even to new features by which he enlarged the old text, as e.g. in the beginning of I. x (66, 10 ff.).

Pūrṇabhadra declares in stanza 2 of his praśasti, that he has done his work **गुरुणादरेण**, and no doubt this assertion is trustworthy. Still he has overlooked several blunders of the MSS. which he used as his sources, or has even misread these MSS.² I give some instances from his text.

4, 23 **सिंहस्थानीयो**, a misreading of Śār. (A 8) **सिंहस्थानीयो**.

4, 23 **तत्त चराः**, a misreading of Śār. (ibid.) **तत्त चाराः**.

4, 30 **व्यक्त**, a misreading of Śār. (ibid.) **व्यक्त**.

11, 23 ***शशांक** only in Pr and Simpl. MS. I. The MSS. bhNΨPMABh and Simpl. Hh have the blunder **शशांकम्**.

24, 3 **प्रथमे**, a chandobhaṅga; also in Simpl. HIh.

29, 20 For **अयि** the original reading evidently is **अपि**; but our MSS. of Pūrṇ. and Simpl. HIh agree with us.

39, 23 **तं** for **तत्**; MSS. of Pūrṇ. and HI with us. h correctly **तत्**.

44, 24 **व्यवस्थितः** MSS. of Pūrṇ. and Simpl. HIh. The original reading must have been **प्रस्थितः**.

54, 2 **सुदर्शना**, the name of the princess, evidently goes back to the **सुदर्शनचक्र** which the textus simplicior mentions as the weapon of Viṣṇu.

69, 3 ***विद्यान्**; but bhΨABh and Simpl. Hh **विद्यान्**. I's correct reading must be a correction.

69, 4 ***ह्रियम्**; bhΨ and Simpl. h **ह्रियम्**, A and Simpl. H **श्रियम्**. The correct

¹ Cp. Pischel, Gram. d. Prakrit-Sprachen (Grdr. i. 8), p. 102, § 130.

² Or perhaps he used some Nāgarī transcript of the Tantrākhyāyika, in which some Śārādā words were misread.

- reading only in the revised MS. Bh, in Simpl. I, and in Kielhorn's edition (evidently a correction).
- 163, 12 MSS. unmetrical. The chandobhaṅga seems to be original. Cp. Variants.
- 207, 5 सत्यवचनो is here the proper name of the Rākṣasa. Śār. β has सत्यवचनमाह for the reading of Śār. α स च सत्यवचनमाह. As in Śār. β—the recension used by Pūrṇabhadra¹—the subject of the sentence is missing, Pūrṇabhadra evidently tries to correct this passage.
- 211, 6 *पिधाय is the correct reading; but Simpl. HIh with bhNΨPPrMA विधाय. In Bh the passage is altered.
- 220, 18 विषमपतितं also SP and ν. The original reading of the Pañcatantra must be विषमपतितः, and so Śār. reads.
- 220, 25 क्षिष्टं also SP β and K (oldest MS. of SP α). ν and Śār. correctly क्षिष्टः; SP N झिष्टः.
- 235, 2 तं for तत् MSS. of Pūrṇ. and HI.
- 236, 13 *दृष्टापायो; MSS. of Pūrṇ. and HI दृष्टापायो.
- 236, 24 किञ्चित् for कञ्चित्; HI the compound किञ्चिद्वामं; h, corrupted, किञ्चिद्वामसमीपं.
- 240, 21 *प्रकल्प्यमानेषु; MSS. of Pūrṇ. and Simpl. HIh प्रकल्प°.
- 242, 11 एकाचारविहारा, apparently a blunder for एकाहारविहारा, as the Ψ-class reads. Simpl. HI एकचाचारविहारा (!), h एकचाहारवीहारिणो.
- 258, 25 सुकुमारिकाभिग्रह° Pūrṇ. and Simpl. MSS. HI. See 'Brief Glossary', vol. XI, s.v. Simpl. h has यूष्मालिकात्यागलब्धव्रतादेशः ॥
- 262, 18 and 263, 2 गोष्ठिक° (so MSS.) Pūrṇ. and Simpl. HI.
- 269, 19 *पितृपर्यायागतं is right; but Pūrṇ. MSS. and Simpl. HI पितृपर्यागतं. h correctly, but with a variant, पितृपितामहपर्यायागतं.
- 271, 2 *वृत्ति° here and in the following text is the correct spelling; but Pūrṇ. and Simpl. HIh वृत्ति°.

These cases show that in several places marked in our text with a star (*) the faulty reading recorded in the variants is surely or possibly that of Pūrṇabhadra himself. Cp. below, p. 77 ff.

§ 4. Pūrṇabhadra's language.

According to stanza 4 of his praśasti Pūrṇabhadra seems to be aware of the fact that his Sanskrit is not quite free from mistakes. The author of the Dhanyaśālicaritra tells us that he has caused his work to be

¹ Cp. ZDMG, lxx. 21.

corrected by a good vācaka. Indeed, Pūrṇabhadra's Sanskrit is neither uninfluenced by the time in which he lived, nor by the vernacular which he spoke from his childhood. Of course it is not quite free from Prakritisms either. Part of these irregularities he took over from his sources.

Some Guzeratisms and Prakritisms of his have been mentioned above, p. 29 f. From the textus simplicior (H-class) he takes the Guzeratisms अनुद्धान 285, 21 and अनुद्धानपाद 286, 5 (see 'Brief Glossary', s. v.). To the influence of Guzeratī we may perhaps attribute the wrong च after the compound in 180, 4 f.,¹ and the wrong form *कंचुकी, as our MSS. write for correct *कञ्चुकि in the same passage. In Śubhaśilagaṇi's Jagaḍū-sambandha² we find the wrong compound सविस्तरायाचाचयं, which Bühler explains as follows: 'The faulty feminine सविस्तरा has been caused by³ the custom of the Gujarātīs to write the parts of a compound separately, viz. सविस्तरा याचा चयं.' The Hamburg MSS. have च, not after the compound, but after *कंचुकी—perhaps a correction of the original wording preserved in Pūrṇabhadra's text—and even more members of the compound are here in the nominative case. To the custom mentioned by Bühler we evidently must attribute the occasional use of किंचित् for कंचित् (236, 21 किंचिदेव यामम्, from the reading of HI किंचिद्वामम्; cp. 68, 3 किंचित्स्विदज्जातिम्; 223, 15 किंचित्कालं). I now regret that I corrected किंचिदधोपायं, as the MSS. write in 90, 17. Cp. also अस्व गजचर्ममेदं for तन्नजचर्ममेदं or अस्व गजस्व चर्ममेदं, 254, 5.

Prakritisms are तं for तत् 39, 23 (or सूच used as a masculine); 235, 2 (also HI); 277, 13 (HI here correct); cp. 150, 17. Other Prakritisms are recorded above, p. 30.⁴ Cp. also the vulgar adjective सत्तं 'belonging to', which, as Prof. Hultsch suggests, should be written for सत्त 246, 1 and 3, and which really stands in MS. A.

Orthography and Samāhi. Both are inconsistent even in our best MSS.

Vowels. Post-consonantal च occasionally interchanges with अ. Ex. दुर्दुर best MSS. for usual दर्दुर, 222, 13; 223, 14. कुटम्ब (rarely MSS. कुट्ठं), and *कुटम्बिनी, 152, 8; अगर् for usual अगुर्, 46, 5. लंठ best MSS. for usual

¹ Though occasionally च occurs also in other Sanskrit texts after a dvandva compound. Cp. e. g. Śār. ādimadhyāvasānam ca, 133, 14 note.

² Bühler, Indian Studies, v, No. I (Wien, 1892. In Commission bei F. Tempsky), p. 74.

³ In Bühler's text 'by' has been inadvertently omitted.

⁴ The first member of the frog prince's name सुन-दत्त 235, 1, might be taken as a blunder for Prakrit सुण, i. e. the name of the river शोण. But it is more likely a misreading, as HI and h read यमुनदत्तो. Bühler, 8, 16 has पृथुदत्तो.

लुण्, 120, 7. वन्धुकी for usual वन्धकी, 224, 13. In 225, 26 Pr writes स्फुरति, in 226, 5 PPr उत्तंग.¹ उ is lengthened in the MSS. in पैशून्य 74, 8 (by the influence of शून्य?).

Wherever in these cases our printed text deviates from the spelling of the MSS., an asterisk refers to the variants.

Consonants. छ ज ण म before a consonant, and म at the end of a sentence or of an even pāda, are always replaced by anusvāra in the MSS.

न् stands not infrequently in the MSS. for printed anusvāra before न् and म्. Ex.: सन्निपातस्य, 28, 6; स्त्रीसन्निधौ, 31, 20; सन्निहितश्चायं, 29, 5; सन्निकर्षात्, 70, 25. सम्मान and सम्मार्जन, 18, 1, &c., occur along with संमान (so 20, 5; 22, 5), संमान्येद् (20, 9), संमानस्या° (20, 13), सम्मार्जनं (20, 24).

न stands sometimes for ए.

On the other hand, we occasionally find anusvāra for correct न्; so तं निश्चितं, 140, 18 and Ψ 163, 10; तं निधानमादाय, 142, 5.

च and छ, ख and ष are occasionally confounded²; छ is often employed for च्छ, ट often for ठ (nearly always छ for ठ).

च्छ is occasionally confounded with त्त; cp. 15, 18; 40, 17, 21; 41, 4; 165, 21; 186, 19 (see Variants); 229, 9 (Bh); 266, 10 (see Variants); 280, 8 (see Variants). This produces the variant उच्छेदन for उत्सादन (see Var. on 40, 17, &c.). Cp. Lanman on Orthographic Prakritisms in Album Kern, p. 302.

ज and य (°यामातु° for °जामातु°, 53, 5), ज्य and ज्ञ (this written in the form given by Jacobi, Kalpas., p. 18, note) are occasionally confounded in the MSS.; cp. e. g. 10, 10; 271, 15 (see Variants in both places).

फ् and प interchange in फूतु. I follow the Petersburg dictionaries, referring by an asterisk to the variants, where bhΨ have पू°. The MSS. write वन्दिन्; I write वन्दिन् in my text.

Sibilants, especially स and श, are sometimes confounded. In one case it is certain that this confusion goes back to Pūrṇabhadra himself:

¹ Most of these cases are also found in other north-western works. Cp. even लाङ्गल for लाङ्गल 153, 24, in a stanza not composed by Pūrṇabhadra himself.

² खण्ड and षण्ड are used promiscuously in the MSS., whether they mean 'group' or 'piece, fragment'. Apparently Pūrṇabhadra pronounced these two words alike, and hence I write in both cases खण्ड. Cp. also the Petersburg dictionaries and Apte, s.v. षण्ड and खण्ड. But etymologically the two words are not identical. 'Group' is षण्ड (Pūrṇ. 5, 17 and ex conj. 122, 12), Pāli and Prākṛit *saṇḍa*; 'piece', 'fragment' is खण्ड (Pūrṇ. 112, 9.11), Pāli and Prākṛit *khaṇḍa*.

in 56, 12 the wrong form सङ्गत् (for शङ्गत्) is assured by the pun with असङ्गत् 'often'.

ह is confounded with घ in नघुष, 227, 20. Cp. forms like प्रघुष, प्रघूर्ण(क), प्राघुण(क), प्राघुणिक at the side of प्राङ्गण(क) and प्राङ्गणिक in the Petersburg dictionaries.

Consonants are often doubled after र्; but in the great majority of cases the doubling is neglected. भो is often written for भोः.

Samdhi. As a rule, *samdhi* is not observed before the apodosis (often in connexion with *danḍa*!); it is neglected in cases where its observation possibly might cause confusion. Cp. Wackernagel, *Altindische Grammatik*, § 262, b, δ. It is evident that Pūrṇabhadra himself very often neglected the *samdhi*. Cp. 138, 12 हृद्वा आ, and 149, 18 where our MSS. have बृहत्कन्यका अ०. In most cases our MSS. write तत् युत्वा. Before initial च्, *samdhi* is nearly always neglected in the MSS. An interesting case is 149, 2 f., where the archetype evidently had कौतुकाद्बृहद्दयसामा०. The archetype of bh Ψ wrongly resolved this group into कौतुकात् हृष्ट० (instead of कौतुकात् घृष्ट०); and ABh Φ have a wrong correction of this inadequate reading: कौतुकाविष्ट०. Cp. Prof. Lanman's remarks, vol. XI, pp. xxxix to xlviii.

As our MSS. are inconsistent, *samdhi* has everywhere been restored in the prose of our printed text except (1) in the case 138, 12, (2) before the apodosis, (3) before and after oratio recta. In the stanzas, in which the rhythm annihilates the pauses in the case of punctuation, we follow our MSS.

In the body of the words, our MSS. are not consistent as to the *samdhi* in the following cases:

ःस्त० or ०स्त० is often written for ०स्त०.

०ःक० and ०ःप०, ०ःफ० are very often, if not in most cases, written for ०क्क०, ०प्प०, ०प्फ०.

Punctuation. Our best MSS. are carefully punctuated. They employ *danḍa* after the complete sentences, and very often before the apodosis. Punctuation before इति after oratio recta is not rare. Before यतः in the phrase उक्तं च । यतः they *always* put *danḍa*, or even (Ψ P) double *danḍa*. For the sake of clearness, we employ in our printed text *ardhadanḍa* before the apodosis, before and after oratio recta, and before यतः all this in the prose.

In the metrical parts, we separate the first from the second and the third from the fourth *pāda* of a stanza by *ardhadanḍa*, where these *pādas* form one line, i.e. in *ślokas* and *āryās*. But in these cases we do not destroy the *samdhi*, which is here maintained in the MSS. even when

they follow our own method.¹ Our MS. bh employs the ardhadaṇḍa and the double daṇḍa, and these only; our MS. Ψ employs the daṇḍa and the double daṇḍa, and these only. Cp. the two facsimile tables in vol. XI.

Gender. ग्रास neuter 233, 1 (in a stanza taken from the textus simplicior). सूच masculine, or तं for तत्, 39, 23.

Guna and Vrddhi. सुकुमारिका° (also Hamb. MSS.) for सौकुमारिका° (Whitney, § 1222j, Pāṇini V, 1, 133), 258, 25. गोष्ठिक° for गौष्ठिक°, 262, 18; 263, 2 (in both cases with HI).

Verb. विव्यसति (also HI), 23, 5. Imperative: बंध बंध for बन्धान बन्धान, 117, 18; 118, 2. Infinitive: निवेदितुम्, 57, 23. Gerund: आभित्त्वा, 175, 23 (in a stanza). Gerund in -am: परिवर्त-क-म्, 68, 2. Passive for active voice, 205, 24 (in a metrical quotation; also HI).

Noun. A wrong form is the genitive बृहत्सिन्धो for °जो, 135, 10.

Nominal compounds. Compounds with proper names: शाण्डिलीमाता, 136, 20; 140, 15. श्रेष्ठिलक्षणास्त्र, 114, 20, beside लक्षणाश्रेष्ठिन्, 114, 22. वर्धमान-सार्थवाहः, 4, 6, beside सार्थवाहवर्धमानादिवियोगं, 21, 17. वलभद्रसचिवं, 103, 3. वीणावत्सराजः, 266, 10, &c.

A curious case occurs at 283, 23, where I have written *वेगाद् वेगं with Pūrṇabhadra's source, the textus simplicior, as represented by the Hamburg MSS. Bh, which in the fifth book belongs to the H-class of the textus simplicior, reads वेगात् गवगं (गव misread for तव, i. e. वे); h and Bühler वेगाद्देगतरं (!). But bhΨA and their derivatives write वेगातिवेगं, and this seems to be the old reading, from which Bühler's ungrammatical reading derives, as being apparently an original gloss by somebody not well versed in Sanskrit. I now take वेगातिवेगं to be a *substantive dvandva* compound, depending on गच्छति: 'it went to speed and to over-speed', i. e. 'it ran more and more swiftly' (quicker and quicker).

Prof. Wackernagel, in his Altind. Grammatik, II, § 74 d, gives similar *adjective dvandvas*. From the Pāli I may add Jāt. i, p. 160, 3 *vaṃkātivam-kinam* (in a stanza), which the commentator rightly explains as meaning *mūle vaṃkāni agge ativaṃkāni tādisāni singāni assa atthīti vaṃkātivamkinam*. The compound *mañcātimañca*, given by Wackernagel from Trenckner, is apparently a *substantive*² formed exactly like our *vegātivega*. Hence वेगातिवेगं should be restored in our text.

¹ Only the MSS. in such cases, do not separate the combined akṣaras. The Hindu manner would be to write, e. g. in our stanza I, 5 (p. 5, 3) वनवासि । न्यराजः.

² This is also the opinion of Prof. Wackernagel, who kindly pointed out to me this compound.

The rule laid down by Pāṇini iii. 3. 126 (Wackernagel, *Altind. Grammatik*, II, § 82, a, γ) is not always observed (at least not always in our best MSS.). In 131,²⁶ only A—a revised MS.—has the correct form दुर्भेदः; but Śār. agrees with the other MSS. In 9,²³ the MSS. have our reading. In 227, 1 ff. Pūrṇabhadra follows this rule, whereas his source, Śār. β, a 266, neglects it.

Syntax. Periphrastic present indicative (Guzeratism): स्वपिमि लभः, 122, 18; योजयति लभः, 268, 10 (here also Hamburg MSS.).¹ Present indicative for imperative: प्रक्षिपति, 37, 8; पूरयामः, 92, 6; पृच्छामः, 92, 11; 267, 16; गच्छावः, 265, 17; क्रियते, 268, 5; प्रत्युज्जीवयामः, 268, 6; करोमि, 271, 6; 278, 9; 279, 24; गच्छामि, 282, 8; 286, 5; जानामि, 288, 20. Present indicative for conditional: भवति, 283, 22; गणयति, 283, 23 (in both cases also HI). The conditional occurs 216, 8 अकरिष्यन् and अभविष्यत्, and 230, 20 समानेष्ट्यम्.

General subject expressed by 3rd person sg.: आह, 180, 20. Cp. 4, 21 (but see *Über das Tantrākhyāyika*, p. 98, 22).

Genitive for instrumental case: °चेलकस्य मृत्वा, 75, 23. Instrumental for genitive case: करणीयिनोपायः, 166, 7.

Faulty or awkward constructions: विष्णुशर्मापि (for °शर्मणापि) . . . पाठिताम्, 2, 12 (in accordance with Simpl. HIh); स द्वावपि प्रत्यागती, 109, 14 (almost literally from *Tantrākhyāyika*, 55, 4). प्रतिपादयसि for °ति (the subject being भवान्), 194, 24. पृष्टः for पृष्टम्, 221, 29 (or स्थिति तस्मिन् for स्थितः स, l. 28). A word like वचः to be supplied 273, 1 in a stanza (HI have the same wording). 285, 1 an anacoluthon with HI (stanza).

Varia. मध्यात् and मध्ये with the dual number:² आवयोर्मध्यात्, 43, 9; क्रोधसंरक्तलोचनयोर्मध्यात्, 209, 5. एनं and असुं in the same sentence, referring to the same person, 4, 8f. किमिति for कस्मात्, only 254, 7 (104, 11 read किमिति with Ψ). Superfluous इति, 23, 11; 42, 6; 61, 12; 63, 21, &c. इत्येवम् for simple इति, 118, 2 (in a new tale). इत्येवं after इति, 94, 19. मा . . . अर्हसि for न . . . अ०, 41, 4.

In प्राप्तव्यमर्थमिति नाम, 148, 2, प्राप्तव्यमर्थम् is an adjective. Cp. तन्वाख्यायिकं, and मिचमेदं (125, 29) beside मिचमेदो (3, 1), &c.

APPENDIX.

Literary quotations: Śālihotra, 279, 9 (also in HI); Karpīsutakathānaka, 67, 14. An utterance of the Buddha is referred to in 48, 13.

¹ Cp. *Campakāśreṣṭhikathānaka*, ed. Weber, l. 454f.; ed. Hertel, § 76. Bühler; Sitzungsab. d. kgl. Preuss. Ak. d. Wissenschaften, 1883, p. 885.

² This also occurs in other mediaeval Sanskrit texts, e. g. in Somadeva's KSS. 42, 137.

Chapter III. Account of the Manuscripts on which this edition is based.

§ 1. Description of the manuscripts.

ALL the MSS. used for this edition are paper MSS. written in Nāgarī characters.

hh = Decc. Coll. x. 190. This MS. originally consisted of 179 leaves, 10 lines to a page. Its first 6 leaves are now missing. Though this MS. proves to be a Jaina MS., as it has the Jaina diagram in the beginning of book V, it has not the square blanks in the middle of the single pages. It has been copied from some MS. which was then old; cp. Variants 288, 2.4.6.8; 290, 8.

According to hh's colophon, this copy was completed in samvat 1468, on the 12th day of the bright half of the month Mārgaśīrṣa, during the reign of King Śrī-Kāhnaḍadeva Vijaya, in Śrī-Vīramagrāma (the modern Viramgam near Ahmedabad) 'in compliance with the order of the minister Mahāmsalāṣā for the amusement of Josiharadeva, brother to Vāḍījanārdana of Satyapura', by Mahāmgopāla, son of Mahāmkesava, of a Gauḍa family.

The copyist did his work with great care and accuracy. Our MS. contains many glosses, written by several old hands on the margins or between the lines. Most of these glosses go back to one hand, no doubt the hand of some beginner in Sanskrit, who sometimes misunderstood his text. Cp. the glosses on 11, 1; 14, 6; 19, 20; 22, 25; 56, 12; 60, 20; 62, 16; 76, 10; 84, 17; 154, 2; 176, 17; 177, 9; 194, 17; 221, 25; 286, 3. The same hand entered a lot of vernacular glosses; cp. 11, 3.22; 17, 17 (twice); 23, 3; 46, 4; 65, 14; 70, 15; 74, 5; 104, 19; 131, 18; 147, 8; 175, 30; 176, 18; 177, 1.29; 178, 26; 180, 4 (twice); 183, 10; 188, 22; 189, 2; 190, 13.18; 191, 13; 192, 7; 193, 11; 209, 11; 220, 16; 231, 2; 247, 3; 277, 10.11.16.17.18.20; 278, 22 (twice); 279, 1.2.6; 283, 17; 288, 13.16. In many cases the text was unintelligible for the glossator; for the marks × and =, which he usually employs in referring to marginal glosses, occur not infrequently without such a gloss. On the first leaves he often separates the words by small vertical strokes, writing initial vowels, and sometimes terminations, over the line. Our stanza I, 52, for instance, looks thus in the MS.: नखिनीचनदीनां च भृंगिणां श-
स्त्रधारिणां ' विश्वासा^उनापगतव्यः ' स्त्रीषु^पराजकुलधु^पच ४४; 9, 30 सत्यमितत्; 10, 17
व्याहृतप्रावृक्षस्तप्रविशाल्य^{तु}ष'.

As I did not succeed in distinguishing *with certainty* the different hands of the glossators, I mark the glosses in my variants with 'gloss.' or 'corr.

of bh'. As possibly scribes of other MSS. may have copied from bh the glosses instead of the original readings, I have entered nearly all of these glosses in my variants. The complete readings of bh are given in my variants.

N = Decc. Coll. x. 189. This MS. is complete in its beginning, but has a gap extending from 220, 18 of our text to 236, 8 (see Variants). The original number of its leaves was 117. The average number of lines on a page is 17. This copy is written in a hasty hand, but it is pretty correct. Neither the Jain diagram nor the middle squares occur in it.

The colophon tells us that this copy was completed in samvat 1855, śāke 1720, in the dark half of Kārttika, on the eighth day, a Tuesday, by Harinanda, son of Kāśinātha, of a Gauda family. The complete readings of this MS. are given in our variants.

Ψ = Decc. Coll. iv. 55. It has 102 numbered leaves, 15 lines to a page. Of these, leaves Nos. 46, 48, and 49 are lost. Moreover, the last one or two leaves are missing. The actual pagination, however, is not the original one; the original one, written in the margins, has been corrected by a later hand, after leaf 19 had been lost, and hence leaf 20 is now numbered as 19, &c. But another hand writes the correct numbers once more just over the red middle spots of the verso pages; see Key, above, p. 1, and our Specimens, vol. XI, Table I, No. 1.

Ψ is a very beautiful Jaina MS., the Jaina diagram appearing in it at the beginning of the Kathāmukha as well as of that of books III, IV, V. (The beginning of book II is lost.) In the middle of the single leaves there appear the characteristic blank squares, and the centres of these squares are perforated by small circular holes throughout the MS. These holes appear never to have been used for a string drawn through them, as in palm-leaf MSS., to keep the leaves in the right order; for such a string would have enlarged the holes or torn the leaves. The single leaves of **Ψ** show red circular spots, one in the middle of the blank squares of the recto pages, and three on the verso pages, viz. one in the middle and one on each side margin. The original leaf-numbers are written within the red spots of the right-hand margins of the verso pages. The red spots, however, are missing on leaves 83, 84, 89 recto, 90 to 102 inclusive. At the end of the first book, $4\frac{1}{2}$ lines of the recto of fol. 45 and the whole verso page of this leaf have been left blank.

This MS. has been written with great care in beautiful characters. The copyist himself corrected it, and added some glosses and various readings. A second old hand added some more glosses.

Ψ seems to be our oldest MS. of Pūrṇabhadra's text. As we shall subsequently see, not only the common archetype of P (dated sam. 1537)

and L¹ was copied from Ψ at a time when Ψ already contained the glosses by the second hand, but—apart from the circular perforations of the blanks, which are unknown in most of the paper MSS.—the forms of the characters in this MS., especially that which च has in it, are very old ones.¹ This old form of च, as it appears in Bühler's Paläographie, Table V, number 13, columns v, and vii to xvii, and Table VI, number 18, columns xv, xvi, xvii, prevails throughout in Ψ. Cp. our Key, p. 2. Only in cases where a vowel, or *n* and *r* are written under *gh*, the modern form of *gh* is the usual, though not the exclusive one. Cp. also the form of नि in our Table II, No. 12, l. 2a and that of च in our Table I, No. 1, l. 15c, with Bühler, Table V, col. xxii, l. 18. The complete readings and the glosses of Ψ are given in our variants.

P = Decc. Coll. xxiv. 419. It has 96 leaves, 15 lines to a page, and is very beautifully written on fine thin paper. This MS., which is complete, shows the Jaina diagrams as well as the characteristic blank squares. The text on the whole is very correct. From the colophon we learn that this copy was finished in samvat 1537 on the first Tuesday in the dark half of Āṣāḍha. The copyist's name is not given. The complete readings of this MS. are entered in our variants.

L¹ = Leipzig University Library A. 404. Incomplete. Old. The leaves still extant bear the paginations 2 to 56 (both incl.), corresponding to our text *svanāma* &c. 2; 5 to *sarva te* (incl.) 220, 2. 15 lines to a page. No blanks, but Jaina diagram before II and III. Two copyists, the second one (from leaf 11 to 20 incl.) giving a very faulty wording, and leaving out the text between *mūrkhaḥ* (67, 11) and *sthītavati* (74, 17). I only occasionally refer to this MS. in my variants.

Pr is an old MS. belonging to the Jaina Bhandar of Ahmedabad. It was kindly lent me through Mr. Keshavlal Premchand Mody, B.A., LL.B., of the same town. This copy bears the signature डा २८ म १०. On its margins the title of the work is given as पंचाख्यानवृत्तिः. Pr consists of 107 leaves, 13 lines to a page. It is pretty correct. I give the complete variants of this MS.

M = Decc. Coll. iv. 54. 102 leaves, 15 lines to a page. A complete Jaina MS., with Jaina diagrams and blank squares in the middle of the pages. The characters of this MS. are beautiful, but its text bristles with blunders, omissions, and dittographies. Though not dated, this MS. is not modern. In my variants I give the complete readings of this MS., but I have not noted many of its blunders, small omissions, and dittographies.

¹ In one case this form of च also occurs in Pr, which has flowed from Ψ.

p = Decc. Coll. ii. 46. 93 leaves, 18 lines to a page. This is a complete Jain MS., though it has not the characteristic blanks. According to its colophon, this copy was completed *saṃval loka-muni-rasa-śaśi-saṃvacaḥare* [i. e. saṃ. 1677] *jyēṣṭha-sustivdhiṣṭamī somavāsare śubhavelāyām* Dhillānagare [i. e. Dhillō, Thar and Parkar] *pātisāha-Jahaṃgīra-rājye* | *vā* [i. e. *vācaka*]-Matibhadra - *tacchisya* - *vācanācāryya* - *dhuryya* - *vādīkarikumḥhakaṃḍanamrgārī* - *sarvaśāstrādhīta-sarasvatīkaṃṭhābharāṇa* - *sakalakalākalitagātra-vidvajjanatīlaka-pravara-prakṛṣṭavācaka-cārītrasimha-tacchisya-paṇḍita* Padmanamdi-muni-tacca-*raṇāṃvujamakaraṃḍalānādāsānūdāsa*-Govarddhana-muni-lipākṛtār *iyam prati*. The lengthy colophon proceeds to tell in several stanzas that the copyist did his work with the utmost care, and that the good should correct the copy, without blaming the copyist for the blunders he possibly might have committed. Hope is expressed that the Jain community might rejoice henceforth by the favour of the sūris (*śrīmaṇ-jīnakula*¹-*sūri-prasādāc ciraṃ namdatu*), and that the MS. might eternally survive and be protected by its owners from oil, water, loose tying-up and dishonest borrowers ('*telād rakṣej jalād rakṣe rakṣet sithila-baṇḍhaṇāt parahastagataṃ rakṣet*' *evam vadati pustakaṃ* u). The copyist had at least two MSS. before him during his work, choosing their readings as he proceeded in copying, smearing with gamboge whole passages already written in almost every line, and replacing very often the correct readings by inferior ones. Some passages have been copied from MSS. belonging to other classes, e. g. to the Bh-class. Moreover, many corrections and additions have subsequently been added by different hands. Amongst the numerous marginal additions, there are even stanzas in Prākṛit. I carefully collated this MS. down to 119, 23 *atha* inclusive; but then, seeing that it was of no use whatsoever, I neglected it altogether. In my variants, only occasional references are given to p.

A = India Office 2643, E. 4084, R.R. 9. B. This MS. originally contained 153 leaves, 12 lines to a page. Leaf 92 is missing now. On the first page, which is blank, a European hand has written in English characters: Gaikawar. This copy has been written by two copyists (A¹ and A²). The first hand wrote the text of leaves 1 to 93, and of 123 to the end, the second one leaves 94 to 122 (both inclusive). The words from *gacchet*, &c. to *bahyaśā* | *sa ta* (inclusive) = our text 177, 12 to 177, 23 are written by both the copyists, and subsequently have been deleted again on fol. 93 verso. In this short passage A² is more correct than A¹; but the former shares with the latter the mistakes *praṇadhī*^o 177, 12, *tanna* for *tatra* 13, *aparaṃ kīrya*^o 15. Hence it is certain that A² copied from the same original as A¹. A² leaves blank squares in the middles of the pages.

¹ Dharma Vijaya Sūri corrects this to *-jīnakusāla*.

This MS. is rather faulty. A third hand has collated it with some MS. of the *textus simplicior*, covering the margins with additional stanzas from this text, smearing very often the original readings of A with gamboge, and writing on them inferior readings or downright blunders. In other places the corrector, an ignorant and careless man, restores defective passages *ex conjectura*.

According to the colophon, the copyist of A¹ was one *Śivasundara*, who completed his work in *saṃvat* 1574 *āso vadi 9 sukre*.

Bh = Decc. Coll. xiii. 86. This MS. originally consisted of 156 leaves with 12 to 14 (generally 13) lines to a page in books I, II, III, and with 11 lines to a page in books IV and V. The first leaf and leaves 132 to 140 (both inclusive) are missing.¹ Bh has been copied by two hands, the first one going from the beginning of the MS. down to the end of the third book, the second one from the beginning of the fourth book to the end of V. This copy is a Jain MS., the Jain diagram appearing at the beginnings of books II, III, IV. Besides the usual square blanks in the middle of the pages, which are perforated as in Ψ, most of the recto and verso pages have larger rectangular blanks either at the right or at the left hand margin, or even at both of them.

At the end of the third book, the first copyist gives the date *saṃvat* 1442 *varṣe* without any further information. The rest of the MS. is scarcely younger than its first part.

Φ = Decc. Coll. xxi. 719. 97 leaves, 15 lines to a page. Dated *saṃvat* 1661.

§ 2. Value and mutual relations of these manuscripts.

Of the above-described eleven MSS., the first eight form two groups. To the first group, the bh-class, belong the MSS. bh and N. To the second group, the Ψ-class, belong the MSS. Ψ, P, L¹, Pr, p, and M. The nature of MSS. A and Bh and Φ is such that they require a separate and detailed discussion.

The differences between the readings of bh and Ψ are but slight ones. These two MSS. are excellent copies. The cases of the very mistakes taken over from either the *textus simplicior* or Śār. into Pūrṇabhadra's text and preserved in bhΨ show how conscientiously the text has been handed down in these two MSS. On the other hand, the fact that N can be proved to go back *indirectly* to bh, and that PL¹PrMp can be proved to go back to Ψ (P, the best and oldest of them, and L¹ *indirectly*), evidently

¹ Comprising our text, p. 244, 10 *yadī* (incl.) to 260, 2 *duṣṭajā* (incl.).

shows that even in ancient times bhΨ were considered very valuable MSS. I think, indeed, that their common archetype is the *prathamādārśa*. See above, p. 28, note 2. At all events, their text cannot possibly deviate much from the *mūlapraṭi* (i.e. *mūla-pratīpi*); see our parallel Specimens.

§ 3. The manuscript N goes back indirectly to bh.

For evidence in substantiation of this assertion, see Variants to 27, 10, 12; 56, 12; 57, 22; 61, 12; 74, 2; 75, 12; 77, 22; 78, 9; 80, 14; 89, 12, 13; 101, 11; 123, 17; 125, 18, 19;¹ 184, 5; 186, 9; 208, 2; 266, 6, 22; 270, 22; 271, 23; 274, 17. The MS. N cannot have been *immediately* copied from bh, for it is evident that a part of N, namely 284, 7 to the end of book V, has been copied from a text very closely agreeing with Bh. Cp. the Variants.

§ 4. The manuscripts PL¹, Pr, p, and M go back to Ψ.

That p goes back to Ψ may be seen from the Variants 72, 22; 88, 15. Since, however, p is a contaminated MS. (see above, p. 40), and is for this reason critically useless, I have not taken the trouble of collecting further materials in order to ascertain more fully its relation to Ψ. For the other four, the following evidence may suffice.

1. P and L¹ go back to Ψ; cp. Variants 3, 10; 4, 24; 5, 10; 5, 21; 7, 25; 9, 10; 14, 10; 17, 14; 23, 16; 25, 22; 32, 24; 33, 4; 39, 20; 40, 4; 42, 20; 44, 12; 57, 18; 76, 15; 101, 10; 119, 10; 147, 20; 159, 19; 164, 33; 167, 21; 170, 10; 171, 7; 174, 9; 178, 13, 23; 180, 14, 23; 181, 6; 183, 11, 20; 184, 9; 185, 6; 198, 15; 199, 9; 224, 18; 229, 20; 230, 11; 231, 4; 233, 4, 14; 247, 9; 249, 2; 252, 7; 253, 24; 255, 9; 258, 30; 271, 28; 275, 9; 284, 9.

Besides P and L¹ have a considerable number of corruptions in common.

Cp. 4, 25; 5, 22; 10, 1; 12, 21; 19, 22; 20, 8; 22, 1; 23, 9; 25, 19; 29, 6; 31, 12; 38, 24; 39, 15, 16, 21; 41, 7, 11; 43, 1; 58, 1; 59, 9; 60, 9, 14; 61, 18; 66, 7; 78, 5; 93, 15; 96, 28; 99, 22; 102, 19; 104, 20; 106, 24; 109, 25; 114, 9; 115, 2; 116, 8; 128, 4; 130, 22, 29; 131, 21; 132, 2, 6, 7, 14; 143, 11, 22; 155, 29; 157, 3; 160, 8; 167, 19; 168, 3; 169, 2, 8, 10; 170, 28; 172, 4; 174, 19; 175, 25; 178, 9; 180, 4, 12; 181, 6; 182, 11; 183, 13; 184, 9; 185, 13, 14; 186, 5, 19; 188, 5; 189, 20; 190, 5; 191, 20; 194, 11; 195, 20; 196, 3; 197, 9; 200, 1; 202, 7, 11; 203, 13; 214, 10, 23; 216, 1, 10; 219, 2.

P cannot have flowed from L¹, as P neither has L¹'s gap (see above, p. 39), nor the very numerous mistakes of the second copyist of L¹. Cp. besides 12, 24; 66, 7; 105, 6; 184, 8; 191, 15; 193, 2; 194, 11; 197, 14; 198, 3.

¹ The citations of passages reproduced in Tables I and II of vol. XI are set in *italics*. See Variants.

L¹ cannot have flowed from P. Cp. 12, 31; 14, 8; 15, 18; 19, 21; 27, 11; 32, 23; 64, 9; 111, 8; 155, 23; 169, 7, 17; 174, 10; 178, 2; 179, 29; 190, 22; 203, 3; 209, 18; 217, 16.

Hence it is clear, that both P and L¹ go back to some third MS. which has flowed from Ψ. Cp. also 24, 4; 190, 10.

2. Pr goes back to Ψ; cp. Variants 3, 10; 7, 25; 33, 4; 101, 10; 119, 10; 121, 13; 147, 20; 159, 16, 19; 164, 5, 23, 33; 167, 21; 169, 17; 170, 10; 171, 7; 180, 23; 184, 9; 187, 18; 231, 4.

3. M goes back to Ψ; cp. Variants 3, 10; 5, 20; 7, 25; 9, 10; 33, 4; 76, 15; 93, 9; 101, 10; 147, 20; 152, 3; 159, 16; 174, 9; 181, 6; 185, 6; 187, 18; 231, 4; 247, 9; 268, 3; 271, 28; 284, 9.

§ 5. Critical discussion of the manuscript A.

A apparently belongs to the bh-class. With this class it has the author's praśasti at the end of the whole work, and it often agrees with this class in its readings. But very often also it has the readings of the Ψ-class. As to the gaps, it agrees at 33, 21 with all our MSS. but Bh. It has *not* the gaps of bh at 25, 2; 82, 11, nor those of Ψ at 61, 5; 107, 25; 113, 29; nor has it the gap of N and of the Ψ-class at 265, 8, where bh is complete. Again, at 210, 15, in the place of the pādas missing in bhN, it has a text quite different from that of both the Ψ-class and Bh, a circumstance which raises the suspicion that *A derives from a revised copy*. We shall subsequently see that this suspicion is confirmed by other facts. At 62, 1 A has a gap which the corrector of A fills in as he pleases. Other gaps of A are 163, 13; 164, 15.

At any rate, A goes back to an archetype which was *very* closely akin to that of bhΨ. This is clear from the numerous blunders which it has in common with these two MSS.

Blunders common to A, bhΨ.

6, 31, 33; 9, 3, 26; 10, 2; 11, 14, 23; 14, 16; 18, 11; 22, 13; 28, 10; 33, 12, 15; 33, 21 (!); 34, 4; 35, 13; 37, 8; 42, 8; 43, 4, 14; 44, 6; 46, 3; 48, 19; 49, 13; 51, 6; 53, 1, 5; 56, 3, 4; 58, 8; 60, 30; 64, 3; 65, 8; 68, 3, 14; 69, 3, 4, 6; 71, 10, 33; 74, 8; 76, 12; 83, 2, 6; 87, 16; 89, 15; 90, 17; 91, 6, 7; 92, 1; 93, 7, 9; 95, 11; 96, 10; 97, 13; 99, 5, 6, 11; 102, 10; 116, 13, 17; 119, 21; 121, 5, 7; 123, 12, 15; 125, 1, 30; 126, 15; 130, 4, 23; 131, 2; 132, 16, 27; 135, 8; 136, 4; 142, 8; 144, 19; 145, 8; 150, 24; 152, 10; 156, 15; 158, 16; 161, 2, 13; 164, 10; 168, 27; 170, 15, 20; 172, 26; 176, 19; 179, 1; 180, 4; 182, 11; 183, 6; 186, 4; 196, 13, 14; 197, 3; 198, 9; 211, 6, 21; 215, 23; 216, 1; 218, 2, 12; 220, 17; 223, 3; 226, 15; 235, 16, 24; 240, 21; 248, 14; 253, 15; 259, 8; 260, 24; 266, 20; 269, 19; 271, 20; 277, 13, 19; 278, 9, 10; 282, 16; 289, 3 (twice).

For these and the following cases, cp. our Variants.

On the other hand, A has correct readings in many places where bhΨ are faulty.

Right readings of A, where those of bhΨ are wrong.

7, 16; 8, 15; 10, 1; 18, 6; 25, 19; 26, 5; 29, 8; 32, 23; 33, 14 (with Np); 36, 20; 37, 5; 40, 17; 46, 7.21; 50, 12.15.16; 52, 23; 58, 15.17; 59, 25 (with PPr); 61, 14; 63, 12; 65, 29.30; 66, 1; 69, 1; 71, 18; 73, 14.21; 76, 4 (with pPr); 79, 12 (here the *copyist* corrects the reading of bhΨ); 83, 15; 85, 18; 87, 12.14; 90, 8; 91, 19; 93, 7; 96, 14; 100, 8; 101, 23; 106, 1; 107, 11; 109, 5.8; 114, 4.25; 116, 2.16; 118, 14.16; 119, 1; 121, 6; 122, 11.12; 124, 9.25; 125, 26; 130, 9; 131, 2 (the *copyist* corrects here); 131, 19.26; 132, 28; 134, 1; 135, 21; 138, 6.12; 140, 14.18.22; 141, 9; 142, 5.23; 143, 24; 145, 24; 147, 2; 148, 13; 150, 20 (with BhΦ); 152, 9 (with BhΦ); 154, 2 (cp. 155, 8); 155, 17; 157, 13; 161, 22; 162, 18; 168, 18 (with MBhΦ); 176, 8; 180, 7.13; 181, 8; 191, 19.20; 192, 9; 194, 19 (with Pr); 197, 10; 200, 23; 203, 6; 204, 2.5; 206, 5.7; 212, 12; 216, 8; 219, 25.31; 220, 7.26; 223, 19; 224, 16; 226, 14; 227, 4; 230, 20; 231, 25; 236, 12.13 (see Hamb. MSS.); 236, 19 (!); 244, 11 (!); 245, 13; 247, 7.18 (with Pr); 248, 22.30; 250, 22; 251, 20.26; 254, 16; 264, 12; 269, 11.20; 271, 11; 272, 3; 276, 7; 278, 6.10; 282, 1; 284, 1; 289, 10.

If in these passages A is more correct than bhΨ, this is at least in *many* cases the result of conjectural emendation. For in other cases the corrections of A are decidedly wrong.

Blunders of bhΨ wrongly corrected, or even more corrupted, in A.

3, 7; 4, 30; 13, 16; 15, 18; 34, 13; 35, 5; 39, 6; 42, 11; 44, 3; 49, 16; 50, 16.22; 52, 11; 55, 9.10.17; 59, 3.28; 64, 21; 65, 30; 66, 12; 70, 2; 74, 14.17; 80, 5; 84, 16; 85, 19; 99, 15; 101, 12; 131, 18; 132, 12; 135, 10; 143, 7; 149, 2 (with BhΦ); 155, 8; 162, 22 (wrong correction by *copyist*); 165, 21; 170, 10; 172, 3; 178, 15; 179, 18; 190, 2; 199, 22; 207, 3; 213, 5; 214, 21; 218, 12; 219, 15; 222, 6; 231, 5 (with M); 238, 24; 250, 15; 251, 24; 264, 15; 272, 11.16; 273, 9 (!); 281, 4; 287, 14.

Discussion illustrated by Tale III, viii, Self-sacrificing dove.

Evidently A¹ and A² copied some MS. which had been revised and interpolated, part of the corrections and the interpolations being written on the margins. An interesting proof of this assertion occurs in A² on fol. 109a in our Tale III, viii, verses 161 ff. As this passage is of considerable critical value, I print it here in four columns. The *first* column, agreeing with our text, gives the readings of our MSS. bhΨ, and of Kosegarten's MSS. BCDEFK, which contain this story. Prof. Macdonell most kindly collated for me the following passage with the *originals* of

BC;¹ and Mr. F. W. Thomas in like manner obliged me by collating the *originals* of DEF.² To Mr. Thomas I owe the confirmation of Kosegarten's supposition, that his MSS. F and L are one and the same MS.³ The variants I give from K are based on Benfey's collation of this MS., which I owe to the kindness of Miss Emma Benfey, and on Prof. Schmidt's collation of the same. The *second* column contains the text of A, the *third* one Kosegarten's text according to his edition of the *textus simplicior*, p. 180. The *fourth* column contains an interpolation of the MS. E, which interpolation is separated from the other texts by a vertical line. In the *footnotes* under the first column I give the complete variants (but not all the merely clerical errors) of BCDEFK; in those of the second column, Prof. Schmidt's deviations from A, whose version is given in his German translation; in those of the third column the complete variants of the editions of Jīvānanda Vidyāsāgara (Calcutta, 1892), and of K. P. Parab (Bombay, 1896), who follow Kosegarten's text; I add Benfey's translation and emendation of Kosegarten's stanza 187. In the footnotes to the fourth column I give the references from O. v. Böhtlingk's 'Indische Sprüche' to these interpolated stanzas. It will be seen that most of them occur in the Vikramacarita.

Though Kosegarten prints the story from which the following passage is taken in his edition of the *textus simplicior*, it does *not* belong to this recension. It is missing in the Hamburg MSS. HI, in h, in Bühler's edition,⁴ and in Kosegarten's MS. G, i. e. in Anantabhaṭṭa's Kathāmṛtanidhi, which is an abbreviation of the *textus simplicior*.⁵ Besides HI and G, Kosegarten used the MSS. ABCDEFK, and these only. Of these MSS., A B contain Pūrṇabhadra's text; all the other MSS. belong to the mixed class. In the third book, C and F (which go back to a common source for the last three tantras) and K contain contaminations of Pūrṇabhadra's text with the *textus simplicior*. D in this tantra contains a *textus simplicior* interpolated from Pūrṇabhadra's recension. E contains quite a new recension, based on the Jaina recensions and on other sources. It has many interpolated stanzas, and one interpolated story whose wording goes back to Śār. or to some nearly related recension,⁶ and the order of the stories in E disagrees with that of all the other recensions.⁷

¹ These MSS. are now in the Bodleian; B = Aufrecht, No. 337 (written after A. D. 1810), C = No. 336 (written A. D. 1800).

² These MSS. belong to the India Office Library; D = I. O. 2790 (E. 4085), E = I. O. 1812 (E. 4086), F = I. O. 2819 (E. 4087).

³ Cp. Kosegarten's Praefatio, pp. iv and vi. ⁴ As to this edition see above, p. 14.

⁵ See my papers 'Kritische Bemerkungen zu Kosegartens Pañcatantra', ZDMG. lvi, p. 296 ff., and 'Über die Jaina-Rezensionen des Pañcatantra', Berichte d. kgl. sächs. Ges. d. Wissenschaften, phil.-hist. Cl., 1902, p. 117 note. Above, p. 18.

⁶ ZDMG. lvi, p. 317.

⁷ ZDMG. lvi, p. 326. Above, p. 17.

Our text, 204, 13 ff., with complete variants of bh v, BCDEFFK.

एवं विलय बहूशः ।
छपणं शुशुदुःखिता ।
पतिव्रता सुसंदीप्तं ।
तमेवाग्निं विविश सा ॥ १६१ ॥

Corresponding text of MS. A, compared with R. Schmidt's translation, p. 224f.

एवं विलय बहूशः ।
छपणं शुशुदुःखिता ।
पतिव्रता सुसंदीप्तं ।
तमेवाग्निं विविश सा ॥ ६४ ॥

{ Pāda a corrected by cop. to:
तपोऽग्निं प्रविविश सा ॥ ६४ ॥

Marz. addition by copist.

तपस्तेय ततो वर्ष- ।
श्रुते वै पचिणी तु सा ।
न्याथमार्गर्गता धर्म्म ।
पालयन्ती दयामयं ॥ ६५ ॥

ततो दिव्याम्बरधरा ।
दिव्याभरणभूषिता ।

ततो दिव्याम्बरधरा
दिव्याभरणभूषिता ।

161. E om. a b ॥ a B एव ॥ o D
पतिव्रतायु सं ॥ o a E पति-
व्रतत्वा अदीप्तं प्रविवेश
कृतासनं (= MBh. xii. 148.9
पतिव्रता संप्रदीप्तं प्रविवेश
कृताशनम्) ॥

64 a. Schmidt, adopting the correction of a, transl.: 'sprang sie in das hellbrennende Opferfeuer' ॥

65. Schmidt om. this stanza ॥

E's interpolation between stanza 164 and p. 204, 21 of our text.

बालग्राही यथा बाले
बलादुद्धरते विलात ॥
तथा स्त्री पतिमुग्र्य
स्वर्गलोके महीयते ॥ ९८ ॥

मृते भर्त्तरि या नारी
समारोहिदुताशनं ॥
साऽघं हन्ति समाचारा
स्वर्गलोके महीयते ॥ ९९ ॥

मातृकं पेटुकं चैव
यत्र चैव प्रदीयते ।

98. Böhlingk, Ind. Spr., refers to Vikramac. 283, Hit. iii. 80 Schl., 81 Johns. (= 29 Pet.) a read बाले ॥ o read उडुब ॥

99. Böhlingk refers to Manu v. 160, Śārng. Paddh., Sadācāra 10, Vikramac. 279. o read साघं हन्ति सदा-चारा ॥

मर्तारं सा विमानखं ।
ददर्श च कपोतिका ॥ १६२ ॥

मर्तारं सा विमानखं ।
ददर्श खं कपोतिका ॥ ६५, ५ del.
by cop.

सोऽपि दिव्यतनुर्भूत्वा ।
यथार्थमिदमब्रवीत् ।
अहो ममानुगच्छन्त्या ।

सोऽपि दिव्यतनुर्भूत्वा ।
यथार्थमिदमब्रवीत् ।
अहो ममानुगच्छन्त्या
by cop. to °या°

कृतं साधु शुभे त्वया ॥ १६३ ॥

कृतं साधु शुभे त्वया ॥ ६६, corr.
by cop. to ६७

162. a E अथ for ततो ॥ °D म°
तं विमानखा, E म° च
विमानखं ॥ After 162 a,
E ins. तत्र विचांगदधरं
मर्त्ता सान्व (or °त्व°) य-
व्यत (from MBh. xii. 148.
10: ततश्चिचाङ्गदधरं म-
र्त्तारं सान्वपश्यत) ॥

163. b E सेतदुवाच ह for 2nd pāda ॥
°DE मामनु॥ K °गच्छ ॥
a C बांत, F बांत for कृतं ॥
After this stanza E ins.:
ममचात्रेण दुःखेन सुख-
त्वंतमर्क्षितं ॥

कुलचर्य पुनालिषा
मर्त्तारं चानुगच्छति ॥ २०० ॥

आर्त्तात्ते सुदिते वृष्टा
प्रोविते मलिना कृशा ॥
मुते मीयित या पत्नौ

सा स्त्री ज्ञेया पतिव्रता ॥ २०१

200. Böhtlingk refers to Vikra-
mac. 281. a read
° read कुलचर्य ॥

201. Böhtlingk refers to Malli-
nātha, who quotes this
stanza on Kumārasambhava
iv. 33. ° read म्रियेत ॥

Our text, 204, 13 ff., with complete variants of bn 4, BCDEFK.

तिस्रः कोव्योऽर्धकोटी च ।
यानि रोमाणि मानवे ।
तावत्कालं वसेत्स्वर्गे ।
भर्तारं यानुगच्छति ॥ १६४ ॥

Corresponding text of MS. A, compared with R. Schmidt's translation, p. 224 f.

तिस्रः कोव्योऽर्धकोटी च
यानि रोमाणि मानवे ।
तावत्कालं वसेत्स्वर्गे ।
भर्तारं यानुगच्छति ॥ ६७, corr.

by cop. to ६८

या ऊत्वाऽपौ स्वकं कार्यं ।
जीवती दयिताऽनुया
भवेत्सा नरकं याया ।
घोरं नारी न संशयः ॥ ६९ ॥
स्रुतेवादिशास्त्रेषु ।
सम्यगेव विधिः स्मृतः ।

164. b B मानव, DE मानुषे ॥
o B चसात, CF च सा
वसेत; E: तावत्स्वर्गे
ऽच्चयो वासो ॥ Between
this stanza and the prose
204, 21, E ins. the 2 stanzas
printed in our fourth
column.

69. a Schmidt (reading याऊत्वा):
'welche ihren Leib nicht
im Feuer opfert' ॥
b Schmidt (correcting: जीव-
त्यदयितानुया): 'dem Ge-
liebten nicht nachfolgt,
sondern am Leben bleibt.'
o Schmidt यायाद् ॥

70. a Schmidt स्मृति० ॥

E's interpolation between stanza 164 and p. 204, 21 of our text.

ब्रह्मघ्नो वा सुरापो वा
ब्रह्मद्रोही भवेत् पतिः ।
पुनात्यविधवा नारी
तमादाय मृता तु या ॥ २०२

सगुणो निर्गुणो वापि
धनाढ्यो निर्धनोपि वा ।
प्रियो वा यदि वा द्वेष्यः
स्त्रीणां भर्ता हि दैवतं ॥ ३ ।

यावच्चाप्यौ मृते पत्नौ
स्त्री नालानं प्रदाहयेत् ।

204. Böhlingk refers to Vikramac. 280.

186. o Vidyāsāgara the same blunder: तावत् कालं; Parab तावत्कालं ॥

तावन्न सुच्यते सा हि
स्त्रीशरीराक्थंचन ४ ।

ततः स्वर्गे गतः पत्नी
मर्यादा (!) सह संगतः ।
कर्मणा पुजितस्तत्र
रेमे च मर्यादा (!) सह । ५ ।

205. = MBh. xii. 148, 12. Var.:

^b विमानवरमास्थितः ॥
^a रेमे स सह मार्यादा ॥

याः कुर्यात्कनो ह्यवां ।

दुःखिन्यस्ता मवे मवे ॥ ७० ॥

कपोतदेवः सुर्यास ।

प्रबहं सुखमन्वभूत ।

साकं सौरं कपोतस्य ।

प्राक्पुण्यप्रभवं हि तत् ॥ ७१ ॥

कपोतदेवः सुर्यास-

प्रबहं सुखमन्वभूत ।

सा खं सौरं कपोतस्य

प्राक्पुण्यप्रभवं हि तत् ॥ १८७ ॥

204, 21. K omits this sentence ॥

B एवं ॥ E एवं हर्षविष्टश्च

स ताम्रकमारोष्य द्विवि सुख-
मनुभवन् तस्थी ॥ ७ ॥

187. ^a Schmidt (reading § ह्यवां) :
'die Frauen, die sich selbst
nicht opfern' ॥

71. ^a Schmidt (reading सुर्यास) :
'Der Gott der Tauben genoss
in der Nähe der Sonne Tag
für Tag gemeinschaftlich ein
Sonnenglück: das war die
Folge der früheren frommen
Thaten des Täubers' ॥

187. ^a Benfey सुर्यासं, Vidyāsāg,
सूर्यासि, Parab सुर्यासि ॥

Parab: कपोतदेववत्सा-
सीत. This pāda must
have been composed by
Parab himself. Benfey
translates: 'Der Tauben-
gott genoss täglich des Son-
nenunterganges Lust, sie
ihres Taubbruchs Sonnenhim-
mel, als Folge früheren
Verdienst's'. Vidyāsāgara
explains: स कपोतदेवः

सूर्यासि साचं प्रबहं सुख-
मन्वभूत सुखं वुमुजे । सा
कपोती कपोतस्य शरी-
रवत् शरीरभूता आसी-

Our text, 204, 13 ff., with complete variants of bhṣ, BCDEFK.

204. 22. लुब्धकोऽपि परमनिर्वदं
कृत्वा मरणाभिसुखो महद्वनं
विविश ।

तच्च दावानलं दृष्ट्वा ।
निविष्टो विरताशयः ।
निर्दग्धकलषो भूत्वा ।
देववद्वि वि मोदते ॥ १६५ ॥

204. 22. E गत्वा for कृत्वा ॥ B
मरणाभिसुखेः E उत्तरा-
भिसुखो हिमवत्पार्श्वे मं ॥
B महद्वनं ॥ E प्रविष्टा ॥

165. a B ततः ॥ K दानल, corr.
to दावानल; E दावापिं
(spoiling the metre) ॥

b D विविश for निविष्टो; E for
this pāda: प्रविष्टो मुतश्च ॥

c E ins. ततो before नि ॥ K
ऋसुखी, corr. to ऋसुखी ॥

d K देववद्वि, B देवद्वि,
F देववद्वि ॥

Kosegarten's text, p. 180, with complete variants of editions of Vidyasagara and Parab.

हर्षाविष्टस्ततो व्याधो
विविश स वनं घनं
प्राणिहिंसां परित्यज्य
वक्रनिर्वेदवान् मुग्धं ॥ १८८ ॥

तच्च दावानलं दृष्ट्वा
विविश विरताशयः ।
निर्दग्धकलषो भूत्वा
स्वर्गसौख्यमवाप्तवान् ॥ १८९ ॥

इदिति शेषः तत् तथोरी-
दृग्गैर्धर्ममिति भावः प्रा-
कृष्यग्रभवं हि प्राक्तनपुष्प-
फलमेव ॥ *Lancereau* (p. 239): 'Le dieu pigeon joint tous les jours du plaisir du coucher du soleil, et sa femelle, du ciel solaire du pigeon: cela fut la conséquence de leur mérite antérieur.' Italo Pizzi (p. 158) simply omits the whole stanza, without indicating this omission in any way.

188. b Parab च for स ॥

E's interpolation between stanza 164 and p. 204, 21 of our text.

ततः सा भर्तृपरमा
सख्यमानास्यरोगिणीः ।
क्रीडते पतिना सार्धं
शावद्दिद्राचतुर्दश ॥ ६ ॥

6. b read सूयः. This stanza seems to be an imitation of MBh. xii. 149, 13, where it is said of the *fooler*:
ततः स्वर्गसौख्यमाप्तामपश्य-
द्विगतज्वरः । यत्तु गन्धर्वसि-
द्धानां मध्ये भ्राजन्तमिन्द्र-
वत् ॥

From these parallel texts it is clear that both Kosegarten and Schmidt based their texts of this story mainly on A². But in doing so they were not consistent. Kosegarten omits A²'s stanzas 69 and 70, and both scholars omit A²'s (first) stanza 65. It will be seen that no other MS. than A² has A²'s stanzas 65, 69, 70, 71, 72. In place of 71 and 72, *all* the other MSS. but K have two prose sentences. In K the first prose sentence is missing. All the MSS. agree completely in the number and in the order of the stanzas, and nearly completely in their wording. Only the contaminated MS. E follows the wording of the MBh. in our stanzas 161 and 162, interpolates as its stanza 5 (i. e. 205) a whole stanza from this text (= MBh. xii. 148, 12), and inserts seven more stanzas, four of which occur also in the Vikramacarita, and one of which (6, i. e. 206) is apparently an imitation of MBh. xii. 149, 13. But even this contaminated MS. has *none* of the additional stanzas of A², and has the same two prose sentences as all the other MSS., though in E the wording of these sentences is slightly altered.

Hence it is evident that Kosegarten's text does not agree with *any* MS. of the Pañcatantra, and that Vidyāsāgara and Parab, who *exactly* agree in the choice and in the order of the stanzas with Kosegarten's text, simply reprint it with but slight alterations.

Doubtless neither Kosegarten nor Schmidt would have based their texts of our story on A² if they had been aware of the true nature of A²'s wording in our passage.

First of all, it is clear that in our passage *the MS. from which the scribe A² copied, contained a wording which agreed with that of our other MSS. as given in our first column.* For the scribe first copies his stanzas 64 to 67 inclusive (corresponding to our stanzas 161 to 164), and, after doing so, corrects the fourth pāda of 64, adds in the margin his stanza 65, and corrects the numbering of the already written stanzas 65, 66, and 67. Some of the copyist's blunders, as चाया for चायात् in 69 c, स्मृतः for स्मृतिः in 70 a, कपोतदेवः in 71 a, and the wording of the first pāda of 73, prove that he did not *himself* alter the text which he was copying, but that he copied marginal corrections and additions of his original. This view is confirmed by the fact that in 73 b he writes विरता कश्यः *within* the line. The sign क is a hyphen, which in Nāgari MSS. frequently occurs *at the end* of the lines, and which A² copied without reflecting. Moreover, we shall see that A²'s stanzas 69 and 70 are inserted in a *wrong place*.

The author of A²'s spurious text was shocked by the *purport* of the genuine one. Whereas the interpolator of E inserts a number of stanzas intended to prove that widows *must* burn themselves, the interpolator of A² is an *adversary* of men's and women's burning themselves alive. Hence he corrects in 64 d the *true* fire of the text to a *metaphorical* 'fire of penance',¹

¹ Schmidt's 'Opferfeuer' is an impossible rendering.

and substitutes in 73 a mortification for Pūrṇabhadra's forest-conflagration. As he does not think his correction of 64d to be sufficiently clear, he adds the stanza 65. He strongly opposes the custom of widows' burning themselves with the bodies of their deceased husbands. Therefore in 65 c he points out the *न्याय्यमार्गः*, which, he says, is not so cruel as the prevailing custom, but which, on the contrary, is *दयामयः*. The consequence of the female dove's penance is that she beholds her husband in the *विमानः*. The author of the alteration no doubt takes this word in the sense which it has in Jain mythology ('the highest heaven'), whereas in the genuine text it has the brahmanical meaning ('heavenly car').

After stanza 164 of our text, A² adds his stanzas 69 and 70. No doubt the copyist A² inserted them in a wrong place; for the interpolator himself must have intended their insertion immediately after stanza 65, as they are destined to corroborate his view that a *sati* burning herself commits a sin. Schmidt has misunderstood these verses. The correct translation of 69 and 70 is: 'She who, being still alive, follows her beloved one by offering her own body in the fire, must no doubt go to a terrible hell. In the law books, in the Vedas, and in other śāstras, the following correct rule has been handed down: "Those (wives) who commit suicide will be unhappy in all their following existences."'

After these stanzas the interpolator replaces the prose lines of the original—which in short words gives the purport of Pūrṇabhadra's source, viz. of the Mahābhārata version¹—by his ślokas 71 and 72. Stanza 71 has been misunderstood by Kosegarten as well as by Schmidt, who have destroyed its meaning instead of restoring it. Kosegarten's *सूर्यासः* in a, and *सा खं* in c, and Schmidt's *सूर्यासि* are nothing but wrong conjectures. Kosegarten's alterations have misled Benfey as well as the two paṇḍits, who reprint Kosegarten, not without continuing his destructive work. There is neither a 'dove god', nor a 'sun-setting', nor a 'solar heaven of the cock pigeon', nor a 'proximity of the sun', nor a 'sun happiness' in this passage. All these fine non-Indian things have sprung from the bad Sanskrit of the interpolator, from the conjectures of the editors, and from a clerical error of the copyist A². For *कपोतदेवः* is nothing else than a clerical error for *कपोतदेवा*, an expression formed after the analogy of the very frequent word *पतिदेवा*, i. e. 'a wife who regards her husband as a god', 'a faithful wife'. *सूर्यास* is quite right (*सुरी आस*), and so is

¹ In the edition of Protap Chundra Roy, the only one which is at my command, the story of which Pūrṇabhadra gives an abbreviation stands at book xii. 143, 10–149, 14 incl. To our first prose sentence corresponds xii. 148, 12, to the second one, xii. 149, 1–7 incl. The stanza 165 corresponds to 149, 8, 11, 12, 13. In his note 1109 Benfey says: 'Diese Erzählung stimmt fast wörtlich zu Mahābhārata, xii, Vers 5462–5592.' The mere number of stanzas of the two versions would show that this statement cannot be correct.

साकं, which the interpolator construes with the genitive कपोतस्य. सौर in our passage must not be derived from सूर्य, but from सुर. The correct translation of stanza 71 therefore is: 'Having regarded the male dove as her *god*, she became a *goddess*, and day by day enjoyed *godly* (i. e. divine) happiness with the male dove; for such is the consequence of religious merit acquired in a former existence.' Her कपोतदेवात्म (पतिदेवात्म) in this world causes her देवीत्वम् after her death.

Stanza 72 of A² is designed to replace the second prose sentence (204, 22) of the genuine text, and in stanza 73 a b, the interpolator alters the wording for the reason given above, p. 51 f. Why he altered also the last line of this stanza I cannot say. But it is certain that A's wording is an alteration; for to देववद्विचि मोदते, as the other MSS. read, corresponds M.Bh. xii. 149, 13: ततः स्वर्गस्थमात्मानमपश्यद्विगतज्वरः । यच्चगन्धर्वसिद्धानां मध्ये भ्राजन्तमिन्द्रवत् ॥

I have advisedly treated this passage at full length, because it is in several respects highly instructive. First of all, it shows how texts should *not* be edited. There was not the slightest reason why Kosegarten and Schmidt should leave out one or several verses of A's text, adopting the rest of it; for *all* these verses go back to *the same* interpolator. As to Kosegarten, our passage shows what critical principles this editor was wont to follow during his work. Not to speak of the fact that books III and IV of his *textus simplicior* are only an adulterated edition of *Pūrṇabhadra's* books III and IV respectively, i. e. of the *textus ornatior*, he follows in our passage in some places one single MS. (A), though *all* his other MSS. agree *against* A, and though the purport of the *Mahābhārata* version agrees with all the other MSS. But instead of, at least, following A *throughout*, he chooses *at random* the stanzas which he rejects from his text or takes over into it. And this is not only the case in our passage, but throughout his *textus simplicior* as well as his *textus ornatior*. It is not only true that both of them are not worth the paper on which they are printed, but also that during more than sixty years they have misled all the scholars who used them, and have made worthless the work of all the translators of his *textus simplicior*, to begin with that of so eminent a scholar as Benfey.¹ The editions of the two Hindu editors, Jivānanda Vidyāsāgara and Kāśhināth Pāṇḍurang Parab, are even more worthless than Kosegarten's. The passages in which these editors deviate from Kosegarten must induce their critical readers to think that these paṇḍits based their texts on materials independent of Kosegarten's edition. But the passage just examined shows that they mainly reprinted Kosegarten. For the text given by him does not agree with *any* MS.

¹ Of course, Benfey's *introduction* to his translation is even now very valuable.

in the stanzas adopted or rejected, but it *completely* agrees in this respect with the text of the two Hindu editors. Parab's reading of Kosegarten's stanza 187 c, moreover, is a fair illustration of the way in which he endeavours to correct a meaningless passage. His 'correction' seems to be based on Vidyāsāgara's quite impossible explanation.

This much on the untrustworthiness of A². But the text of A¹ is not more trustworthy. At 211, 21, for instance, A¹ shows foolish alterations. The point of the story Pūrṇ. III. xii (Śār. III. viii, Old Syriac VI. vi, SP. III. viii, Simpl. IV. vi H I = IV. vii Bühler) lies in the circumstance, that the clever wife *fully* reaches her aim, i.e. the cohabitation with her उपपति. In the original version of our tale, the adulteress, answering a question of her paramour, tells in a loud voice that *all* women are unchaste *by nature*, but that *she* truly *loves* her husband exclusively. Thereupon her husband is convinced that he has got the most faithful wife in the world. The author of the textus simplicior evidently thought that no husband would allow himself to be convinced by any such trick. Accordingly he alters the text.¹ In his version, the faithless wife tells the adulterer that Caṇḍikā has pointed out adultery to her as the *only* means of preventing her husband's death which hangs over him by Fate and which, by sexual union, goes over to him who plays the husband's rôle. The words of the goddess, according to the Hamburg MSS., run thus: यदि परपुरुषेण सह एकस्मिन् शयनीये समावृत्त्यालिंगनं करोषि तत्तव भर्तुः सक्त(सक्त?) अपमृत्युस्य संचरति। भर्ता पुनरन्यद्वर्षशतं जीवति। Bühler, p. 19. 12 has the same wording, except क्यने, भर्तुसक्तोपमृत्युस्, तन्नर्ता, and अन्यद्वर्षशतदयं. Pūrṇabhadra's text 211, 21 comes very near to the wording of the Hamburg MSS. Cp. also the wording of Bh in our variants. Instead of आलिंगनं, A¹ has अयोनिलिंगस्पर्शनं, which compound apparently was first intended to mean 'touching [by the limbs] except the male and female organs.' But as the copyist (or some previous glossator) feels that this word is not clear, he makes it an adjective by adding in the margin निधुवनं. Now the passage means 'a cohabitation without touching of the male and female organs' (Schmidt, p. 232: 'Wenn du mit einem fremden Manne auf gemeinschaftlichem Lager ruhend den Beischlaf ausführst, ohne dass sich dabei die Geschlechtstheile berühren'). I am at a loss to say how the interpolator imagined an अयोनिलिंगस्पर्शनं निधुवनं to be possible. But his alteration, which is proved to be such an one by Pūrṇabhadra's source, the textus simplicior, destroys at the same time the point of the story.

In the same story, the genuine wording of Pūrṇabhadra, as given in our text, p. 212, 6, is nearly identical with the wording of the Hamburg

¹ Apparently in following some other source, whether literary or oral. Cp. Chauvin, Bibl. des ouvrages arabes, ix, p. 39, no. 34.

MSS. (तदेह्यालिंगय मां । एवमुक्त्वा तामालिंग्य स्कंधे कृत्वा तमेव देवदत्तमुवाच ; Bühler's text ins. स before स्कन्धे, om. एव after तम्, and ins. अथ after देवदत्तम्). But A¹, in consequence of his first alteration of the text (अयोनिं नि०), alters again, continuing after आलिंगः त्वं स्वमर्तुमक्तानां मुख्या नारीणां । यदेवं ब्रह्मव्रतं परसंगे ऽपि पालितवती । मदायुर्वृद्धिकते ऽस्वमृत्युविनाशार्थं च त्वमेवं कृतवती । तमेवमुक्त्वा । सखिहमालिंगितवान् । स्वस्कंधे तामारीय । नृत्वं विधाय तं देवदत्तमुवाच, &c., l. 8 (Schmidt, p. 232: "Du bist die Erste unter den Frauen, die ihrem Gatten anhängen, darum dass du selbst bei der Vereinigung mit einem Fremden die Keuschheit so bewahrt hast. Um meine Lebensdauer zu verlängern und den Tod abzuwenden hast du so gehandelt!" Nach diesen Worten umarmte er sie liebevoll, nahm sie auf die Schulter, tanzte mit ihr herum und sprach dann zu dem Herrn Wärsdu-besser, &c.).

And again the conclusion of our tale is awkwardly amplified in A¹, which for नृत्वन् to बभ्राम (212, 11) reads: नृत्वं कृत्वा । हे ब्रह्मव्रतधराणां धुरीण । त्वया ऽपि मत्पुण्ड्रतमित्याद्युक्त्वा । स्कंधादुत्तारितः ॥ सकलस्वजनां ² अये तयोश्चमयोरऽपि तत्तद्गुणवर्णनं चक्रे ॥ यच्च यच्च स्वजनगृहद्वारादिषु स च बभ्राम । तच्च तच्च । स तद्गुणवर्णनमेव करोति । (Schmidt, p. 233: "und nachdem er darauf umher getanz't war, sagte er: "Ja, du Vordermann unter denen, die Keuschheit üben, auch du hast mir einen Dienst geleistet!" und liess ihn von der Schulter nieder. Vor allen seinen Angehörigen pries er dieser Beider Tugenden. Wo er immer an die Hausthür von Angehörigen u. s. w. kam, da pries er auch deren Tugenden").³ I need scarcely add, that here too the textus simplicior confirms the wording of our text 212, 11. The Hamburg MSS. read: ततस्तूर्यध्वनिच्छेदेन नृत्यन्तसकलस्वजनगृहद्वारेषु बभ्रामः (!); Bühler (19, 24): ततश्च तूर्यध्वनिच्छेदेन नृत्यन्तकलगृहद्वारेषु बभ्राम ।

Cp. also A²'s interpolation 122, 5, and the transpositions in A¹ 3, 18 and 201, 18. These cases show that the reviser, or the revisers, did not shrink from even serious alterations of the text which they copied. Moreover, our parallel Specimens show that all the variants of A¹A² can be proved, by the testimony of the sources, i. e. the textus simplicior and the Tantrākhyāyika, to be alterations. Wherever A has the evidently right reading, it is not to be made out with certainty whether this correctness is due to conjectural criticism, to collating some other MS., to A's going back to some MS. older than bh, or even to mere chance. Though I very carefully collated the whole MS., I am not able to decide this question. The only thing quite sure is that A is the copy

¹ Read ५५०. The same mistake in A¹, p. 211, 22 of our text. This shows that the alteration does not go back to the copyist himself, who did not understand the text which he was copying here.

² Read ०स्वजनानां ।

³ Schmidt's second MS. K has a gap, by which the whole story has been lost.

of some revised and adulterated MS. For the constitution of my text A was almost useless. Good readings of A, not confirmed by bhΨ, have only the value of conjectures, or of various readings the sources of which we do not know.

In order to allow the reader to form a judgement of his own, I give the variants of A from the beginning of the work to 12, 13 inclusive, from 126, 1 to 134, 23 inclusive, and for the *prāsaṣṭi*. Besides, I have entered the readings of A into my variants at all the places marked in the Sanskrit text with an asterisk, and occasionally in some other passages.

In our parallel Specimens I to IV all the readings and all the more important blunders of A are given in the notes. The reader will see that not even one reading more original than those of bhΨ is to be found in these parts of the MS. A.

§ 6. Critical discussion of the manuscripts Bh and Φ.

The MS. Bh at first puzzled me very much, and it cost me considerable time before I was aware of its true nature. Its age of course prepossessed me in its favour, and this impression was strengthened when I collated the fifth book, which more closely agrees in Bh with the Hamburg MSS. (*textus simplicior*) than any one of my other MSS. On the other hand, Bh deviates considerably from bhΨA in the rest of the work; transpositions of words are very numerous; synonyms appear in very many cases for the words used in bhΨA. Again this MS. bristles with blunders of every kind. But Bh has exactly the same stories, and these stories in exactly the same order, as bhΨA. It was not until I got the MS. Φ and the Śāradā MS. P, that I found out the worth, or rather the lack of worth, of Bh.

Bh and Φ belong to the class of the mixed MSS. The greater part of their first three books has been copied from a fragmentary Pūrṇabhadra MS., containing the text from 6, 2 *āhāramātrārthi* down to the end of book III. The *kathāmukha* and the beginning of book I contains in Bh the text of Pūrṇabhadra from 1, 14 *nā vidvān* inclusive to p. 3, 25. The text between *dhūrvodhārau* and *āhāramātrārthi* 6, 2 has been supplied from some MS. of the *textus simplicior*. In Φ, the text to *āhāramātrārthi* has even been twice supplied from MSS. of this recension.

The text of Bh agrees very closely with that of Φ in its readings and in nearly all of its blunders, down to the end of book III. From the beginning of book IV to the end of the work, the two MSS. disagree in a most remarkable manner. Whereas, in book IV, Bh contains a faulty text of the bh-class, Φ in this book contains an equally or even more faulty text of the Ψ-class. In book V, both these MSS. contain a *textus simplicior*. But here again the difference is evident. For Bh contains

a very valuable old specimen of the H-class of this text, agreeing in many blunders, but not in the interpolations, with the Hamburg MSS. The MS. Φ , on the contrary, contains a text of the σ -class of the textus simplicior.

Discussion illustrated by text of Tale V, v, Ass as singer.

In order to prove what has just been said, I beg to refer the reader to the following specimen, Tale V, v, Ass as singer. In this specimen I give the textus simplicior according to the Hamburg MSS. H I. The notes contain the complete variants of the following texts:—

Textus simplicior, H-class:

H }
I } the Hamburg MSS.

Textus simplicior, σ -class:

σ = Decc. Coll., Peterson's Fifth Report, No. 356.

s = Decc. Coll. i. 17.

B = Bühler's edition.

pr = the MS. of the Ahmedabad Bhandar, lent to me through Mr. Premchand.

h = a recent copy of the MS. Bhandarkar, Report Bombay 1907, p. 55, § 46.

Pūrṇabhadra's recension:

bh Ψ A, the MSS. just mentioned.

Mixed recensions:

Bh }
 Φ } the MSS. just mentioned.

Π^1 = Decc. Coll., Bhandarkar, Report 1894, No. 371.

Π^2 = Decc. Coll., Peterson, Report V, No. 355.

Π^3 = Decc. Coll., Bhandarkar, Report 1897, No. 418.

The variants of the σ -class MSS. of the textus simplicior, and those of Φ are given on the left-hand pages, the variants of all the other MSS. on the right-hand pages. It will be seen at once, that all the MSS. whose variants are given on the left-hand pages form one group, and that those whose variants are given on the right-hand pages form a second group. Nobody who compares the various readings will doubt that the text represented by H I is on the whole older than that represented by the σ -class.

The cases in which Bh agrees with H I against bh Ψ are set in *italics* in the text; the cases in which bh Ψ agree with the σ -class against H I Bh are set in *fat italics* in the variants.

Text of Hamburg MSS. HI corresponding to our text 270, 17 to 272, 21.

270, 17 'sādhu, mātula, gītena!' vārito na mayā sthitaḥ.

18 'āpūrvo 'yaṃ maṇir baddhaḥ: samprāptaṃ gītalakṣaṇam.'

19 cakradhara āha: 'katham etat?' so 'bravit:

21 asti kasmimścid adhiṣṭhāna Uddhato nāma gardabhaḥ. sa ca divā **22** rajakagrhe bhārodvahanam kṛtvā rātrau svecchayā paryaṭati.

Variants of h̥s̥prB̥.

270, 17 Φ gī, om. tena || h̥s̥prB̥ mayā prokṭiḥ na sthitaḥ, Φ mayāty ukto na sthitaḥ || **18** pr b̥andhaḥ || Φ samprāpta || **19** σ swarnṇasiddhir abravī || **21** prB̥ om. asti || Φ uddhamo; σ uddhatanāma | gardabhaḥ; Φ rā-sabhaḥ for gardabhaḥ || After gardabhaḥ h̥s̥ΦprB̥ ins. prativasati sma || h̥prB̥ om. ca || σ om. divā; s daiva, h̥ΦB̥ sadatva, pr samdatva for divā || **22** h̥s̥ΦprB̥ karma for bhārodvahanam || After paryaṭati pr ins. tata, B tataḥ; then h̥s̥ΦprB̥ ins. pratyūṣe (Φ pratyūṣam, h̥s̥Φ add. vāmdhanabhayāt, pr bāmdhanabhayāt, B bāmdhanabhayāt) svayam eva, then σ bāmdhanasthāne samāśrayati, hs̥ grham yā, h adds ti, Φ rajakagrhe yāti, prB̥ rajakagrham āyāti; then h̥s̥ΦprB̥ rajakōpi tam (h̥prB̥ tatas tam, s tatas tvam na for tam) bāmdhane, σ niyukte, s yunaktiḥ, Φ na yunkte, h na yukti, pr 'na niyuktiḥ, B 'na niyunakti || **271, 1** h̥s̥ΦprB̥ atha for athānyadā || σ om. tasya; s tasmīn || h̥s̥Φ om. rātrau || σ ΦprB̥ om. kṣetreṣu; hs̥ kṣetrāṇi || After paryāyataḥ Φ ins. kṣetre, pr kṣetrāṇi satrau (read rātrau), B kṣetrāṇi || h̥s̥ om. kadāci || h̥s̥ΦprB̥ saha for sārddham || h̥s̥ΦprB̥ samyātā for bābhūva || **2** σ sa uddhato, h̥s̥Φ sa ca pīvaro, prB̥ sa ca pīvaratvāt (B °ivāt) for tau ca || h̥s̥prB̥ vṛti°; Φ vāḍitaṃgam || Φ om. karkaṭikākṣetreṣu praviśya; h̥s̥prB̥ karkaṭikākṣetre (pr °kṣotra for °kṣetre; prB̥ add. śṛgālasahitaḥ) praviśati; then Φ ins. karkkatikā-bhaksyaṇam karoti | pratyūṣe sthagrham thōti | tathā śṛgālā ca; σ ins.: tasya ca pṛṣṭato lagnaḥ | śṛgālāḥ praviśati; hs̥ ins.: tathā śṛgālāḥ; h adds ca; then h̥s̥ evam (s etadatsai for evam; h adds tau) dvāv api rātrau (hs̥ yathecchayā for rātrau) karkaṭikābhaksyaṇam kṛtvā pra° svasthānam vrajataḥ; prB̥ ins.: evam tau yadṛcchayā virbhāṭikābhaksyaṇam (B ci° for vi°) kṛtvā pratyaham pratyūṣe svasthānam vrajataḥ; Φ om. this sentence || **3** Φ atha kadācin madoddhetena rāsabham tena kṣetramadhyasthitena śṛgālam abhihitam; hs̥ atha kadācit tena (h adds saha) madoddhatena (h madoddhata) rāsabhenābhihitam | s adds kṣetramadhye, h adds kṣetramadhye after bhagnāsvata (sic !); prB̥ atha kadācit tena madoddhatena rāsabhena kṣetramadhyasthitena śṛgālo °bhihitāḥ; σ atha kadācit tenābhihitam || **5** pr paśya 2, B paśya paśya || Φ paśyat || ativatirmmalā rajanī, s paśyēyam nirmmalā rajanī, h paśya-yam nirmmalarajanī, σ paśyātām nirmmalām rajanīm || Before tat, s ins. sa āha || **6** Φ kariṣyāmīti || h̥s̥ΦprB̥ ins. kathaya before katamena || s tamenana, Φ kena for katamena || σ ins. gūtam before karomi || hs̥ karomīti || σ śṛgāla for sa || σ ins. dho after āha || σ māmaka, s tana for māmā || h alam for māmā || s ki for kim; h̥s̥ om. kim ||

271, 1 athānyadā tasya rātrau kṣetreṣu paryatataḥ kadācic chrgālena sārđhaṃ maitrī babbhūva. **2** tau ca vṛtibhaṅgaṃ kṛtvā karkaṭikākṣetreṣu praviśya tatphalabhakṣaṇaṃ **3** svecchayā kṛtvā pratyūṣe yathāsthānaṃ vrajataḥ. atha kadācīt kṣetrama⁴dhyasthitena tena cōddhatarāsabhena śrgālo 'bhīhitaḥ : 'bho bhaginīsuta, **5** paśya! atīvanirmalā rajanī. tad ahaṃ gītaṃ kariṣyāmi. tat **6** katamena rāgeṇa karomi ?' sa āha : 'māma, kim

Variants of HIBh, bhΨΠ¹Π²Π³A.

270, 18 A baddhā ||

22 Π¹Π²Π³ rajakasya gr̥he ||
bh bhārodvāhanaṃ || H rādrau ||

271, 1 Π¹Π²Π³ tathānyadā ||

2 HIBhΨ vṛttibhaṅgaṃ, A vṛtti|bhaṅgaṃ, Π¹Π²Π³ varttibhaṅgaṃ || H karka
[new line] kākṣetreṣu, I karkkeṭikā° || A tatphalaṃ bhakṣaṇaṃ ||

3 bhΨΠ¹Π²Π³A svasthānaṃ || Π¹Π² kṣetramadhye sthītena ||

4 bhΨΠ¹Π²Π³A om. tena || bhΨ madoddhatarāsabhena, A madoddhatarābhā-
bhena, Π¹Π² mahoddhatarāsabhena, Π³ mahodatarāsabhena ||

A bho bhaginīsutā | paśyātīvaṃnīrmalarajanī ||

6 HI kariṣyāmī || HI kathamena || ΨΠ¹Π²Π³A prāha ||

anenānarthapracāḥ lanena? yataś cauryakarmapravṛttā vāyam. caurajā-
rair nibhṛtair eva 8 sthātavyam', iti. uktam ca :

9 kāsī vivarjayec cauryam, nidrāluś carmaçaurikām,

10 jihvālaulyam ca rogādhyo, jīvitum yo 'tra vāñchati.

11 tathā 'tvadiyagitaṃ śaṅkhaśabdānuvādi, na madhuram', iti dūrād

Variants of h̥sprB ̢.

s nenānarthapralāpitena, ̢ anenānarthē pralāpena, σ anendrthacālanelam, h vrthā-
pralāpitena; prB anena, then pr vrthārthapralapralāpitena, B vrthārthapracāla-
nena || 7 ̢ caurakarmmapravṛttā, s caurakarmmaprakṛtā, σ cauryakarmmapra-
vṛttair, prB caurakarmmapravṛttā || prB āvām for vāyam; σ om. vāyam || ̢ ins.
tan, hs tam after vāyam || h̥sprB transp.: ni° (h nibhṛtam, pr nivṛttaś; prB
add ca) cau°; ̢ caurai, h caurair jārāḥ || prB atra for eva || h̥sprB om. eva ||
8 h̥sprB stheyam || prB om. iti || h̥sprB ins. nayāḥ, s nayā after iti || pr om. uktam
ca || hs ins. yataḥ after uktam ca || 9 σ kāsam, s prakāśam, ̢ hāsyam, pr kośi,
B kāsī || s varjjayās || ̢ caurya, σ cauro || First pāda in h: caurānām varjjayet
kāsam || ̢ nidrālubdhaś || s carmmacorakāḥ, B sa ca caurikām || 10 ̢ jihvā-
lolyam || σ rogārto; pr rujākrānto, B rujākrānto for ca rogādhyo || σ ̢prB jīvitam,
s jīvamtaṃ || 11 h̥sprB aparam, ̢ param for tathā || σ ̢prB tvadīyam;
̢ om. gitam || prB om. śaṅkhaśabdānuvādi; ̢ śaṅkhaśabdānukārī, s śaṅkhaśabdā-
nukāram, h śaṅkhaśabdānukāram; σ kaṭhoram for śaṅkhaśabdānuvādi || h̥sprB om.
na madhuram; ̢prB na madhurasvaram; prB add śaṅkhaśabdānukāram ||
h̥sprB om. iti || ̢ ins. ca after api || 12 σ ̢h̥sprB śrūyate for śrutvōtthāya ||
σ ̢prB ins. tad atra, h̥sprB tatra before kṣetra°; then σ kṣetrarakṣakaḥ puruṣaḥ
prasuptas tiṣṭati, hs kṣetre rakṣapuruṣaḥ (s rakṣā°) suptas ti°, prB kṣetre rakṣāpuruṣaḥ
suptā | sanṭi (B suptāḥ sanṭi), ̢ kṣetrapālāḥ puruṣā prasuptās tiṣṭanti; then σ sa,
prB ta, ̢ te ca; then h̥sprB samutthāya, prB utthāya; then σ baṃdhanam,
h vadhavamdhanam, ̢ baṃdham | badham vā, s vampa vā, prB vadham baṃ-
dham vā; then h̥sprB vidhāsyati, prB kariṣyamti || 13 σ tāṃ for tāvan ||
σ amṛtakalpā, h amṛtakalpās, ̢prB amṛtamayās, B amṛtamayī; then σ karkatī,
h cirbhidyāḥ, s cirbhadyāḥ, ̢ cirbhīṭikāḥ, prB cirbhaṭya, B cirbhaṭī || h̥sprB om.
nibhṛtaḥ; then σ avyāpāro bhava, h mā avyāpāraparo bhava, s māvyāpāro bhava,
prB mā tvam avyāpāraparo bhava, ̢ vyāpāraparo bhavām || σ om. tac chrutvā ||
σ gardabhaḥ, ̢ rāsabha, hs sa || h̥sprB āha || s aho for bho; then h na, σ ̢prB
na tvam, s tvam na; then h̥sprB vetsy, prB cetsi; then h̥sprB vanāśrayatvād; then
14 σ ̢prB gītarasam, σ gītasukham; then B vanāśrayatvāt, pr vināśrayatvāt ||
σ om. te° bha° u° ca || σ ̢prB tenāttad, h tenāttvam, σ ̢prB bravīṣi | uktam; then
h̥sprB ca, ̢ caḥ; then σ yataḥ || 15 σ om. this and the following line ||
pr śaratyotnāhate || pr dūra, ̢ dūre || 16 h̥sprB jāyate for viśati ||
h̥sprB karṇe, B karṇe || prB gītaḥamkārājā, h gītaḥamkārāyā, s gītasamkārājā,
̢ gītādhyamkārājā ||

api 12 śrutvōtthāya kṣetrarakṣā 'bandha ! bandh ! 'āvam vidhāsyanti. tad bhakṣaya 13 tāvan nibhṛtaḥ !' tac chrutvā rāsabhaḥ prāha : 'bhoḥ ! vanā-śrayatvād 14 gītarasam na vetṣi ; tenaitad bhaṇasi. uktaṃ ca :

15 śarajjyotsnāhate dūram tamasi, priyasamnidhau,

16 dhanyānām viśati śrotre gītasamkārājā sudhā.'

Variants of HIBh, bhΨΠ¹Π²Π³A.

Bh °pracūlenena ; Π¹ anenārthapralapane, corr. to anena vyartha°, which is the reading of Π² ; Π³ anena vyarthapralapitena ||

7 HI (not Bh) °pravṛtyā, Π³ °pravṛtto, bh °pravṛddhā || Π¹Π²Π³ caurajātair || HIBh nirbhṛtair ||

9 HIΨA kāśi || Bh cauram for cauryam || Π¹Π²Π³ °corikām ||

10 A rogādhye || ΨΠ¹Π²Π³ jīvitaṃ ||

11 bhΨ tadā || bh tvadīyagataṃ, Π¹Π²Π³ tvadīyaṃ gītaṃ || A śamkhaṇvādā-nuvādi, bhΠ¹Π²Π³ śamkhanādanuvādi, Ψ śamkhanānudanādi, corr. to śamkhanā-nunādādi || HIBhΠ¹Π²Π³ naṃ for na || A aji for api ||

12 A kṣetrapuraṣā, Π¹Π²Π³ kṣetrarakṣakāḥ puruṣā, BhbhΨ kṣetrarakṣāpuruṣā || bhΨA śaṃdhaṃ vādhaṃ ca vi°, Π¹Π²Π³ vadhāṃ vaṃdhaṃ ca vi° ||

13 bhΨA āha ||

14 Bh gītaṃ rasaṃ || bhΨA ins. tvam, Π¹Π² ta tvam, Π³ tat tvam before gīta° || bhΠ¹Π²Π³ ins. na between tvam and gīta°, om. na before vetṣi || Π¹Π²Π³ jānāsi for vetṣi || Bh na vedmi || bhΠ¹Π²Π³ vaviṣi, Ψ bravīṣi, A baviṣi || 15 HI śara-tjyotsnāhate, Bh śaratjyotsnāhate, Ψ śaratjyotsnāhate, Π¹ kṣa[corr. from kṣā]raye[ye deleted]jyo[jyo corr. from some other aksara]tsnāhate, Π³ kṣārajyotsnāhate, Π² drārajñayotsnāhate || A pūram, Π³ dūre || Π¹Π² priyaṃsannidhau || 16 bh śrote; corr. from śrotre || bhAΠ¹Π²Π³ gītajhāmkārājā ; Ψ gītajhāmkārājā, jhām being very similar to śam ; hence P gītaśamkārājā ||

17 śrgāla āha: 'māma, asty etat. param kathanam unnadasi. tat 18 kim tena svārthabhramśinā?' rāsabha āha: 'dhig mūrka! kim 19 aham gītam na jānāmi? tac chrūyatām, tasya bhedaḥ: tad yathā:

20 sapta svarās, trayo grāmāḥ, mūrchanās tv ekavimśatiḥ,

21 tātās tv ekonapañcāśat, tisro mātṛā, layās trayāḥ ||

22 sthānatrayaṃ yatīnām ca, ṣaḍ bhedaś ca, rasā nava,

23 varṇāḥ ṣaṭ, trimśat bhāṣās, catvāriṃśat tataḥ smṛtāḥ ||

Variants of hṣprBΦ.

17 h mūna, σ māmaka || Φ asyāttat || σ param na veti tvam kevalam anudīśate kim tena, &c.; s param na veti gītam | tac chrūyatām, &c.; Φ param gītaḥ kēlam annaṣasi ta kim, &c.; h param na veti gīta tvam kevalam unnadasi | tat kim, &c.; prB param na veti tvam gītam | kevalam unnadasi || tat kim, &c. ||

18 σΦh svārthabhramśena, prB svārthabhramśakena; σ adds kim || h sōvraṇit || σ gardabha; Φ rāsabha || Φ om. āha || B dhig twice || Φ jānāsi || 19 hσΦprB om. gītam after aham, inserting it after jānāmi || Φ tarhi for tac || h bhedaḥ || hσ om. tad yathā; prB tad yathā tasya bhedaḥ śṛṇu (B °ñ chy°) || 20 σprB mūrchanās catka° || h°vimśati ||

21 σs tānā ekona°, h tūnāny ekonapañcāśa, pr tānā tv ekona° || σ tisras tūlā for tisro mātṛā || σ layas || In Φ the fourth pāda runs thus: ity etā śrutimanḍalaṃ; in prB ity etat svaramanḍalaṃ ||

22 σ yaḥinām || Φ (transp.) ca jātīnām || s om. ca || Second pāda in σ: ṣaṭ kāvyāni rasāś ca ṣaṭ, pr ṣaḍgasya, then one akṣara left free, then sa rasā niva; B ṣaḍ āsyāni rasā nava; hσ ṣaṭsasyāni (s ins. ca) rasāni ca; Φ ṣaṭsvaidā rasā navā ||

23 s varṇa, Φ varṣā, B (not pr) rūgāḥ for varṇāḥ || hσΦprB trimśatir || σΦ bhāṣā, σ bhāvāḥ, B (not pr) bhāvāś || Fourth pāda in σ: ṣaṭcatvāriṃśatiḥ smṛtāḥ, hσpr dvicatvāriṃśati (pr adds ḥ) smṛtāḥ (h om. ḥ), B catvāriṃśat tataḥ smṛtāḥ, Φ dvicatvāriṃśatis tathā | mātṛā ||

272, 1 h pañcāśīhyadhika; Φ pañcāśīyadhikam || σ catāda || Second pāda in hσprB: gītāṃgānām śatām smṛtām, s gītāṃgām śatatām smṛtām, Φ gītām || nāgānām śatām || (om. smṛtām) ||

After line 1 σΦprB insert a half śloka; first pāda σhΦprB: svayam eva purā proktaṃ (h śāstre for proktaṃ); second pāda: σ svayam eva śruteḥ priyaṃ, Φ Bharatena śrutam śriyaṃ, prB Bharatena śruteḥ (pr tsu° for śru°) param, h vedena ca śruteḥ param ||

2 sB om. this line || h gītāṃgāḥ saha saṃvṛtam || σΦpr vṛtam || 2a B om. this line || hσΦpr karṇe || h saradī ||

3 Φ nānya-hītapriyaṃ loke || s param for priyaṃ || σ śasyate, h durlabham, for drśyate ||

4 σ śuṣkasmāyurasāsvādās, hσB śuṣkasmāyurasavarāhlādāt (h su°, and °mca° for °sva°), pr śuṣkasmāyurā svarāhlādāt, Φ śuṣkasmācchurādbhādāt || Fourth pāda in σ: tyakta ākṣeṇa Rā°, pr tyaktas Tryakṣeṇa Rā°, B Tryakṣaṃ jagrāha Rā°, s ya(or yu)ktas Tryakṣeṇa Rā°, h paktas Tryakṣeṇa Rāvaṇaḥ, Φ paktas Tyakṣeṇa Rāmaṇaḥ ||

5 Φ tvām; hσ om. tvām; prB bhaginīsuta for tvām || prB vadān for vadasi || Φ manasānti for va° ni° || σΦprB om. ca ||

6 σ māmaka, Φ mam || Φ mady for yady || σ om. tad aham || σΦprB ins. tāvad after aham || h dvārāśeṣasthaḥ, σ vṛttidvārāśeṣasthaḥ, s vṛttedvārāśeṣasthaḥ, pr vṛtter, B vṛter, prB dvārāśeṣasthaḥ, Φ vādīdvāśeṣasthaḥ || hσ kṣetram, prB kṣetrapam for kṣetrapālam ||

- 272, 1** pañcāsītyadhikam hy etad gītānām ca śataṃ smṛtam,
2 suvarṇaracitaṃ śuddhaṃ gītāṅgaiḥ sakalair yutam ॥
2a dhanyānām jāyate karmāṇi viśeṣāc ccharaṇi sthite ॥
3 nānyad gītāt priyaṃ loke devānām api dr̥syate;
4 śuśkaśnāyuravāhlādāt Tryakṣaṃ jagāda Rāvaṇaḥ ॥
5 tat katham tvam mām anabhijñam vadasi, nivārayasi ca? ' śṛgāla **6** āha:
 'māma, yady evaṃ, tad ahaṃ vṛttidūrasthaḥ kṣetrapālam **7** avalokayāmi;

Variants of HIBh, bhΨΠ¹Π²Π³A.

17 Π¹Π²Π³ tat for asty etat ॥ Π¹Π²Π³ kaṭhorasvaram nadasi ॥

18 Π¹Π²Π³ tendrthabhramśinā ॥

bhA dhig 2, Ψ dhig dhig ॥

20 HIBhΨA °viṃśati ॥

21 bhΨA tānā ekona°, Π¹Π² tānās cēkona°, Π² tānās caṭkona°; Bh tv enako°
 for tv ekona° ॥

22 bhΨAΠ¹ ṣaḍ āsyāmi for ṣaḍ bhedās ca (op. the reading of s), corr. in Π¹ to
 ṣaḍ jasyāna; Π² ṣaḍ jasya ca; Π³ ṣaḍ gasyāna ॥ HI bhedā ॥ Bh ṣaḍ ākārā rasā
 na | om. va ॥

23 ΨΠ¹Π³ triṃśatir, bhAΠ² viṃśatir ॥ bh bhāryāś, A bhāvās ॥ Π¹Π²Π³
 (om. tataḥ) smṛtā, Π¹ budhaiḥ, Π²Π³ budhai ॥

272, 1 HIBh °tyadhikām, in bh corr. by cop. to our reading; A °tyadhekaṃ ॥
 HI spatpat for hy etad ॥

2 bhΨΠ¹Π²Π³ vṛtaṃ, A dṛtaṃ for yutaṃ ॥

2a bhΨAΠ¹Π²Π³ om. this line ॥ Bh karmāṇi ॥ **3** bh gītadvāraṃ or gītā-
 dvāraṃ for gītāt priyaṃ, corr. by cop. to gītākaraṃ; Ψ gītadvāraṃ, AΠ¹Π²Π³ gītā-
 varaṃ ॥ **4** bhΨΠ¹Π²Π³ °snāyuravair īśam, A °snāyurāviveśaṣaṃ ॥ Bh °ravā-
 hlādāt ॥ Fourth pāda in bhΨAΠ¹Π²Π³: ravaṇe Rāvaṇaḥ purā (Π¹Π² purāḥ) ॥

5 Bh om. tvam ॥ Bh nivārayasi ॥

6 bhΨAΠ¹Π²Π³ vṛttidvāradēśasthaḥ, Bh vṛtipūradēśasthaḥ (see the corrupt
 reading of HI in the text) ॥

tvam punaḥ svecchayā gītaṁ kuru !' 8 tathā cānuṣṭhite gardabha utkan-
dharo bhūtvā śabdāyitum ārabdhah. tataḥ 9 kṣetrarakṣakā rāsabhaśabdāṁ
śrutvā krodhād dantān dantaiḥ pr 10 dayanto laguḍam uddiśya dhāvitaḥ.
sametya ca tāvat tā 11 dītaḥ, yāvad bhūmiprṣṭhe patitaḥ. tataś ca sacchi-
drolukhalaṁ gale 12 baddhvā kṣetrapālāḥ suptaḥ. rāsabho 'pi jātisvabhā-
vagatavedanaḥ 13 kṣaṇenābhyyutthitaḥ. uktaṁ ca :

Variants of h s pr B Φ.

7 h om. svecchayā || 8 h s pr B tathānuṣṭhite (B °sthi°) || After tathānuṣṭhite
σ tadgītaṁ ākarṇya | tato lakuṭam utpādyā pradhāvitaḥ (l. 10), s rāsabharatitam
ākarnya kṣetrapālāḥ krodhā dantān laguḍam udyamya pradhāvitaḥ (l. 10), h
uṣaṇḍharam kṛtvā rīṁkatum āravdhaḥ | tato rāsabharīṁkitaṁ samākarnya
kṣetrapālāḥ krodhānudatīṁnusaya lakuṭam udgama pradhāvitaḥ; Φ uktaṁ-
dhararīkīṁtuṁ ārabdhah || tato rāsabharīkīṁtu samākarnya kṣetrapālāḥ
krodhā dantāś carvayan | laguḍahastaḥ pradhāvitaḥ (l. 10); pr B rāsabharatīnam
ākarnya kṣetrapālāḥ (pr adds i) krodhād dantān gharṣayan pradhāvitaḥ (pr °to,
om. i; ll. 10, 11); yāvad rāsabho drṣṭas (pr hrṣṭaḥ i) tāval (pr tāvat) lakuṭapra-
hāraś tathā hato yathā pratādīto bhūprṣṭhe (pr °ṣṭe) patitaḥ (pr om. ḥ; l. 11) ||
10 h samastakena for sametya || s Φ om. ca after sametya || Φ h pratādīto ||
11 σ bhūman, Φ bhamau, h bhūprṣṭe, s bhūprṣṭho || Φ patatītiḥ || pr B tataś
ca sacchidrolūkhaḥ baddhvā (pr baddhvā) gato mūrṣo (B om. mūrṣo) bhūyo (pr adds i)
pi (12) prasuptaḥ; σ tato grīvāyāṁ udūṣalam baddhvā bhūyo 'pi (12) prasuptaḥ;
s tataḥ succhidrolūkhaḥ | vaddho gatāmarṣo bhūyopi (12) suptaḥ; h tataḥ cchidro-
dūṣalam vaddhā kṣetrikaḥ prasuptaḥ; Φ tataś ca tacchidrodhātudūṣalam gale
baddhvā (12) kṣetrikaḥ prasuptaḥ || 12 Φ om. 'pi after rāsabho || s svajā-
tisvabhāvān gatavedanāt; σ svajātisvabhāvāt kṣaṇenōthitaḥ, h svajātīprabhāvāt
gatavedanaḥ kṣa°, pr B svajātisvabhāvāt (pr °prabhā° for °svabhā°) gatavedanaḥ
(pr °tāva° for °tave°) kṣa°; Φ jātisvabhāvāt gatavedanāṁ kṣaṇena utthitaḥ || 13 σ s
om. uktaṁ ca || 14 Φ sūrameyasvarāśvānām, σ s sūrameyasya dāsvasya, pr sārū-
mayasya vāsvasya, h sūrameyasya dāsasya || s viśeṣyataḥ || B pr rāsabhāsyā viśeṣataḥ
(pr °naḥ) || 15 h pati, s parajo || h s °janita || 16 σ tataś ca rāsabho 'pi
tad evōdūṣalam ādāya vṛttīm cūrṇayitvā pa° ā°; s tatodevōdūṣalam, Φ tataś ca
deva udūkhalaṁ, then s Φ with σ (only s vṛttīm); pr B tatas tam evōlūkhalam (pr
°ṣa° for °kha°) ādāya vṛttīm (pr vṛttīm) cūrṇayitvā (pr °rṇna°) palāyitum ā°; h tathā
ca || tad evōdūṣalam ādāya vṛttīm bhūrṇayitvā pa° āravdhaḥ || 17 h s Φ
ētasminn a°, pr B atrāṁtare || h s pr B ins. 'pi after śrṅālo || h s Φ pr B dūrād
eva (pr adds ṁ) tam drṣṭva (s drṣṭam) sasmitam (h savismitam) (18) āha | (19)
sādhu mātula, spr gīten (21) ēti, σ Φ B gītena mayā prokto (Φ yukto for prokto) 'pi
nā sīhitaḥ, h gītena nivārito na mayā sthitaḥ, om. the second part of the śloka;
20 σ Φ B apūrvo 'yaṁ maṇir baddhaḥ | (B om. i) samprāptam gītalakṣaṇam
(B °nam) ||

14 sārameyakharaśvānām, gardabhāsyā viśeṣataḥ,

15 muhūrtaḥ parato na syāt prahārajanitā vyathā.

16 tatas ca vṛttiṃ bhāṅktvā kaṇṭhasam ulūkhalam ādāya palāyitum 17 ārab-dhaḥ. asmin antare śṛgālo dūrāt tam avaloky 18 idam uvāca: 19 'sādhu, mātula, gīt' 21 ēti.

Variants of HIBh, bhΨΠ¹Π²Π³A.

8 bhΨΠ¹Π²Π³ tathānuṣṭite, A tathā (corr. by cop. from tethā) anuṣṭite || A bhūyā || Π¹Π²Π³ śabdāyitum || 9 bhΨAΠ¹Π²Π³ kṣetrapālā || Bh tataḥ kṣetrarākṣakārās tat śabdam || bhΨA rāsabhasabdītam || bhΨΠ¹Π²Π³ samā-karṇya, A śrutvā samākarṇya || bhΨ dantair || ΨA nīpīdayamto, bh nīpī-dayamto, Π¹Π²Π³ nīpīdayamto ||

10 Π² lakṣam || bhΨBh udyamya, A udyasya, Π¹Π²Π³ udgrhya for uddīsyā || bhΨAΠ¹Π³ pradhāvitāḥ, Π² pradhāvitā || bhΨAΠ¹Π²Π³ prāṇīdīto || 11 A yāva rūviprṣṭe ya (ya del. again) || Π¹Π² bhūprṣṭe, corr. in Π¹ to bhūprṣṭe, which is the reading of Π² || H I sacchidrohūṣalam; bh sacchidrodūṣalam; Ψ sachidrodūṣalam; A sacchidraudūṣalām, corr. to °lam; Π¹Π²Π³ sacchidram udūkhalam ||

12 H I badhāḥ || H I kṣetrāpālāḥ || Π¹Π²Π³ prasuptāḥ || bhΨΠ¹Π² sva-jātiśvabhāvagatavedanaḥ, A svajātiśvabhāvāvagatavedanaḥ, Π² svajātiyagatāsvabhā-vavedanaḥ ||

13 Π¹Π²Π³ kṣaṇenāpy utthitāḥ || 14 Bh °kharāśvānām, corr. by cop. from °kharāśvānām; bhΨA °kharāśvasya || Π² sārameyasya cāśvasya, corr. from other akṣaras, the last of which being śvānām; Π³ sārameyasya cāśvasya, Π² sārameyasya vāśvasya || 15 bh prajārajanitā, A prahārajanitavyethā || 16 H I vṛttiṃ || H I ulūṣalam || bhΨAΠ¹Π²Π³ tatas ca tam evōdūṣalam (A eva udūṣalam); in Π¹ corr. to evōdūṣalam (which is the reading of Π²Π³) ādāya vṛttiṃ (Π¹Π² vṛttiṃ) cūrṇayitvā pa° ā° || 17 bhΨAΠ¹Π²Π³ etasmin || Bh dūrattarāt for dūrāt || Bh gūtenēti || bhΨAΠ¹Π²Π³ śr° dūrād eva tam (Π¹Π²Π³ enam for eva etam) dṛṣṭvā sasmitam (A sasmidamtam) (18) idam āha || (19) sādhu mātula gītena vārīto na mayā sthitāḥ | (20) apūrvō 'yam maṇir baddhaḥ (A baddho) samprāptam gītalakṣaṇam ||

21 bhΨA add iti || Ψ adds kathā 6 ||

From the specimen just given it appears that in not a few cases Bh comes nearer to the text of the Hamburg MSS. than bh Ψ $\Pi^1\Pi^2\Pi^3$ A. But in some of these cases Bh and the Hamburg MSS. are *decidedly* wrong, viz. 271, 13.16.23 (a gross *chandobhaṅga*); 272, 2a (an interpolated half śloka); 6 (the reading of Bh being a corruption of that of HI, and that of HI being an obvious corruption of that of bh Ψ A $\Pi^1\Pi^2\Pi^3$). Besides, in 271, 11 BhHI read *naṃ* for *na*, as apparently some previous copyist, who did not understand the wording, thought *śabdānuvādinam* to be the adjective neuter. But as $\Pi^1\Pi^2\Pi^3$ have the same blunder, this case is not conclusive.

These are serious mistakes which Pūrṇabhadra, who tells us that he has corrected the text गुरुपादरेण (289, 20), is not likely to have overlooked. It is true that in some cases he *has* taken over blunders from his sources.¹ But these cases are comparatively rare. And not only in the few lines of our specimen, but in the whole text of book V, Bh has *many* mistakes in common with both of the Hamburg MSS. or else with one of them. Cp. our variants at 264, 6.14².24, 266, 10 (HI blunder: *venivaccharājāḥ*, Bh wrong correction thereof: *venuvatsarājāḥ*).³ 269, 22 (*palāyanaviṣayaḥ* BhH and *jālāsrayaṃ* BhHI). 272, 22 (the number of the preceding tale being inserted in a wrong place). 275, 10 (same gap in BhH; corrected in I). 277, 3.15.17 (wrongly corrected in I). 278, 8 (BhHI *vayaṃ* for *vanam*; but *vanam* must be the original reading, as it forms the contrast to *grhaṃ*; cp. also 278, 18). 279, 11 (original reading *vyathā*, as in our text; Bh corrupted to *yathā*; HI—a correction of this corruption based on the end of the fourth pāda:—*tathā*). 280, 20 (*ko'pi* for *kam api*; h also has this blunder!). 281, 9 (our text: *trṇāḥkā tu*; corruption in Bh: *trṇāḥkā tu*; correction thereof in HI: *trṇā* [I *trṇau*] *kāpi*). 12 (*deva* for *yena*, which is necessitated by the construction). 14 (BhH). 282, 4 (our text: *hataḥ śatruḥ*; H corruption: *hataḥ śatruṃ*; corruptions thereof in Bh and I; Bh: *hataśśatruṃ*, I: *hataḥ śatru*). 6 (same gap in BhHI). 283, 13 (*āsvamadhyastho*, corrupted to *madhyastho* in the archetype of BhHI; this is corrupted to *madhyāsthām* in H, and wrongly corrected to *madhyasthām* in I). 284, 12 (BhI °*gatiṃ*, Hh °*gati*, for °*matir*). 285, 21 (BhHI *arddhodite* for *anuddhānaḥ*; but cp. 286, 5).

If Pūrṇabhadra had not been aware of all these gross blunders, he must indeed have been a blind man or a मूर्खचूडामणिः. Certainly no such man would have been entrusted with the revision of an old celebrated work by

¹ See above, p. 30 f.

² Simpl. MS. h has a compound: °*māhāmāṃsāvīkrayasādhakaḥ* *ṛttiprabhṛtīnām*, but it adds *ekatamaḥ* ||

³ As to Vināyatsa, cp. Speyer, *Studies about the Kathāsaritsāgara*, Amsterdam, 1908, p. 5.

a minister.¹ Hence we must conclude that, in the fifth book, not Bh, but the bh Ψ -class has preserved the genuine text of Pūrṇabhadra, and that the text given in Bh is a copy of some old MS. belonging to the H-class of the *textus simplicior*.

This view is corroborated by the fact that many—and always good—readings, in which bh Ψ deviate from the Hamburg MSS., are to be found in the σ -class of the *textus simplicior*. Hence we may conclude that Pūrṇabhadra used at the same time MSS. of both the H- and σ -classes, preferring in most cases the H-class.²

The wording of the *textus simplicior* as contained in Bh's fifth book is of a high critical interest. In 1902, when I was not yet aware of the true nature of this part of Bh, though I saw that Bh HI formed a clearly distinct group of MSS.,³ I thought it probable that the stories V, xv, xvi (Bühler and HI) did not originally belong to the *textus simplicior*, though they stand in all the MSS. of this recension I had, and have up to this day, examined.⁴ Now these two stories are missing in Bh. This shows that my view in this respect was correct.

As in the fifth book Pūrṇabhadra follows the *textus simplicior* much more closely than in the rest of his work, I give the complete variants from Bh for this book from 260, 2 onwards. The beginning of the fifth book unfortunately is lost in Bh.

§ 7. Books I to III in Manuscripts Bh and Φ .

In order to show the relation between Bh and Φ in that part of the two MSS. which contains Pūrṇabhadra's text, I give their readings, and nearly all of their even insignificant blunders, from the beginning of book II, p. 126, to p. 134, 23 inclusive. It will be seen that Φ cannot go back, in this part of the text, to Bh. Both Bh and Φ must go back to some previous MS. Cp. Variants 127, 11.14.26. 128, 8 (here it is evident from Φ 's reading that, at the time when the source of Φ was copied, a small bit of the vowel under स was still visible in the original); 128, 7.12 (where the difference between the readings of Bh and Φ must go back to some marginal addition); 128, 19.30; 129, 1.9; 131, 8.9.10 (the interesting interpolation of द्विदिग्बराणां inserted only in Bh in due order); 132, 8

¹ See *prasaṣṭi*, 289, 18.

² See our parallel Specimens I to III. There, indeed, nearly *all* the text of Pūrṇabhadra's recension is to be found in HI, or Kielhorn-Bühler and h, where he follows the *textus simplicior*.

³ *Berichte der kgl. Sachs. Ges. der Wissenschaften*, phil.-hist. Kl. 1902, p. 68.

⁴ *l. c.*, p. 68 f.

(Φ's reading more correct than Bh's, the case being such that no copyist would have been aware of Bh's blunder).

The fragment of Pūrṇabhadra's text which forms the stock of books I to III in BhΦ, does not contain the *genuine* wording, but an *adulterated* one. In very numerous cases, words have been transposed, omitted, or replaced by synonyms, without any evident reason, and other texts, especially the *textus simplicior*, have been compared by the reviser to whom Bh's text goes back. This occasionally causes disorder. For instance,

**Discussion illustrated by text of Tale I, xiii, Lion's retainers
outwit camel.**

In the following parallel texts, the words taken into the text of Bh from the *textus simplicior* are set in *italics* in the columns of Bh and H I.

Our text p. 75, 18.

Bh (exactly as in the MS.).

18 bahavaḥ paṇḍitāḥ kṣudrāḥ, sarve māyopajivinaḥ |
19 kuryuḥ kṛtyam akṛtyam vā, uṣṭre kākādayo yathā ||
20 Damanaka āha | katham etat || so 'bravit |
21 asti kasmimścin nagare vaṇik Sāgaradatto
nāma | sa uṣṭrasatam 23 bahumūlyacalakasya
bhṛtvā kasyāmeid diśi prasthitāḥ | atha tasya
24 Vikāṣanāmā uṣṭro 'tibhāreṇa nipīdito viśrasta-
sarvāṅgo nīśceṣṭaḥ 25 patitāḥ | tato vaṇik ce-
lakabharam anyeṣṭreṣu vibhajya kṣipt-
vā 26 'aranyabhūmir iyaṃ viṣamā, asmin
sthāne na śakyate sthātum | 27 iti Vikāṣam
vihāya prasthitāḥ | tasmimś ca sārthavā-
he gate Vikāṣaḥ 28 śanaiḥ śanaiḥ samcaran
śiṣaṃ bhakṣayitum ārabdhāḥ | evam asau
76, 1 katipayair evābhobhir balavān sam-
vṛttaḥ | tasmimś ca vane Madoṭikaḥ 2 nāma
siṃhaḥ prativasati sma | tasyānucārā dvi-
piṇḍāyasaṅgāyavaḥ | 3 atha tais tad vanam
bhramadbhir dṛṣṭaḥ sārthavāhaparibhṛ-
ṣṭaḥ sa uṣṭraḥ | 4 tam cāvijñāstapūrvartipam
hūyajaṇakam dṛṣṭvā siṃhaḥ prṣṭavan |
idam 5 apūrvam sattvam iha vane pre-
chyaṭām | kas tvam asi | tato 6 'vagatatattvā-
rtho vāyaso 'bravit | uṣṭro 'yam loka pra-
khyātānām | 7 tataḥ siṃhena prṣṭaḥ | bhoh,
kutas tvam iha | tena cātmano yathā-8vṛttavi-
yogaḥ sārthavāhāt samākhyātaḥ | &c.

vahavaḥ paṇḍitāḥ kṣudrā sarve māyopajivinaḥ |
kuryuḥ kṛtyam akṛtyam vā uṣṭre kākādayo yathā || 806
Damanaka āha || *katham etat* || so 'vruvīt ||
asti kasmimści nagare vaṇik Sāgaradatto
nāma | sa uṣṭrasatam bahumūlyasya celakasya
bhṛtvā kasyāmeid diśi prasthitāḥ | atha tasya
Vikāṣanāmā uṣṭro 'tibhāreṇa pīdito viśrasta-
sarvāṅgo nīśceṣṭa patitāḥ | tato vaṇik ce-
lakabharam anyeṣu uṣṭreṣu vibhajya kṣipt-
vā aranyabhūmir iyaṃ viṣamā 'smin
sthāne na śakyate sthātum iti Vikāṣam
vihāya prasthitāḥ | tasmim sārthavā-
he gate Vikāṣaḥ śanaiḥ śanaiḥ utthāya samcaran
śiṣaṃ bhakṣayitum ārabdhāḥ | eva ca sau
katipayair evābhobhir vvalavān su-
vṛttaḥ | tasmimś ca vane

hadācī tair itas tataḥ
paribhramamāṇaiḥ sārthād bhṛṣṭaḥ Krathanaḥ nāma
uṣṭro dṛṣṭaḥ atha siṃhaḥ āha || aho apūrvam idam satvam |
ta jñāyatām | kim etad āraṇyakaṃ
grāmyam vā tata śrutvā vāyasaḥ āha || bho svāmim
grāmyāgam uṣṭranāmo jivāviśeṣaḥ | tava
bhojyats tad vyūpādyaṭām siṃhaḥ || na
grham āgataṃ hanmī | uktaṃ ca ||
grhe śatrum apī prāptaṃ viśvastam akutoyam |
yo hanyāt tasya pāpam syūḥ chatavrūhmanaghātakaṃ || &c.

in the following four parallel texts of our Tale I, xiii (Lion's retainers outwit camel), Pūrṇabhadra follows Śār. β, i.e. the secondary recension of the Tantrākhyāyika, with an enlargement at the beginning of the story, in which our author, following the beginning of the frame-story of book I, narrates how the camel came to the forest. Bh has this selfsame beginning; but from 76, 3 onward, this MS. copies a *textus simplicior* of our story. The consequence of this awkward contamination is a double one; (1) the camel is *twice* introduced into the story, and (2) it bears *two different names* in the different parts of our tale. In the beginning it is called *Vikaṭa* with Pūrṇabhadra's text, whereas in the subsequent part of the fable its name is *Krathanaka* as in the *textus simplicior*.

Hamb. MSS. (Text exactly according to H;
in the footnotes readings of I).

bahavaḥ paṇḍitāḥ kṣudrāḥ ¹ sarve māṃsopajīvināḥ ² |
kuryu ³ kṛtyam akṛtyam vā ⁴ | uṣṭre kākādayo yathā ⁵ |
Damanaka āha ⁶ | *katham etat so 'bravit* ⁷ |

Śār. β.

bahavaḥ paṇḍitāḥ kṣudrāḥ sarve māyopajīvināḥ |
kuryur doṣam adoṣam vā uṣṭre kākādayo yathā ||
Damanaka āha | katham caitat | so 'bravit |

asmi ⁸ kasmimpścid vanoddeśe ⁹ Madotkato nāma
sipaḥḥ prativasati sma | tasya cānucarāḥ anyepi dvī-
pivāyasagomāyavaḥ ¹⁰ samti | atha kadācit tair itas tato
bhramadbhiḥ ¹¹ sārthād bhraṣṭaḥ ¹² Krathanako ¹³ nāmoṣṭro
dṛṣṭaḥ ¹⁴ | ¹⁵ atha sipha āha | aho apūrebyam satvas
tat jñāyatām | kim ayaṃ ārayako ¹⁶ vā
grāmyo vā | tat śrūtṛṇā ¹⁷ vāyasa āha | svāmīn ¹⁸
grāmyoḃyam uṣṭraḥ nāmā jivavīṣeṣaḥ tava ¹⁹
bhōjyaś ca vyāpādyatām ²⁰ | ²¹ sipha āha | ²² nāham
grhāgatam hanmi ²³ | ²⁴ uktaṃ ca ²⁵ |
grhe satrum api prāptam visvastam vhitāgamam ²⁶
yo hanyāt tasya pāpam syā | i satavrāhmaṇaghātajam ²⁷ | ²⁸

asti, kasmimpścid vanoddeśe Madotkato nāma
sipaḥḥ prativasati sma | tasyānucarāḥ trayas piṣitāśino dvī-
pivāyasagomāyavaḥ | atha tair
bhramadbhir dṛṣṭas sārthavāḥaparibhra-
ṣṭa uṣṭraḥ | tam cājñātapūrvavarūpam
hāsyajananaṃ dṛṣṭvā siphaḥ prṣṭavān |
idam apūrvam sattvam iha vane pre-
chyatām | kas tvam iti | tato 'vagatatattvā-
rtho vāyaso 'bravit |
ā-
khyātānāmoṣṭro 'yam iti | tatas tena siphasa-
kāṣam viśvāsyānitāḥ | tenāpi yathāvṛttam
ātmano viyogas sārthavahāt samākhyātāḥ | &c.

¹ I kṣudrāḥ, om. daṇḍa || ² I māṃsopajīvināḥ || ³ I kuryuḥ || ⁴ I om. daṇḍa || ⁵ I sōbrat
om. daṇḍa || ⁶ I asti || ⁷ I vanoddeśe || ⁸ I dvīpimvā || ⁹ I °ibhi || ¹⁰ I °abhaṣṭaḥ || ¹¹ I Krath
¹² I double daṇḍa || ¹³ I ins. nā || ¹⁴ I tachrutā || ¹⁵ I svāmīn || ¹⁶ I °astava || ¹⁷ I om. daṇḍ
¹⁸ I double daṇḍa || ¹⁹ I vhitāgatam with following daṇḍa || ²⁰ I syāchatabrahmaṇa ||

In the Tale II, vi, the two genii *Karman* and *Kart* are confused, p. 157, 21 and 24; but in the second place Bh reads *Kartn* for *Karman*, and in the following part of the story the mistake is not maintained.

In 49, 14 the reviser shows his pāṇḍityam inasmuch as, after उक्तं च, he inserts कालिदासे शकुंतले नाटके (see Variants). But his pāṇḍityam did not prevent him from believing that tortoises are covered with hair; for in 170, 10 he makes शिरःकंठकेशाच्छर्दनं कुर्वाणस्¹ out of शरङ्गटकुशवमर्दनं कुर्वाणस्.² And again, his pāṇḍityam abandons him in 218, 12, where bhΨ write अहो विल३। अहो विल३।³ Pūrṇabhadra here observes with his source Śār. β the rule laid down by Pāṇini in his sūtra viii. 2, 84: दूरावूते च, i. e. 'Pluti takes place) also in calling from afar.' This sūtra was unknown to our reviser who, knowing that the figure २ is frequently used in the MSS. to imply repetition (ex. मो२ for मो मो), and not seeing why this sentence was put twice in the text, writes it only once in this form: अहो विल विल विल इत्युक्ता, &c.⁴

Evidently this reviser used still other sources than the textus simplicior. For after the kathāsamgraha⁵-stanza 125, 30 he adds:

न नीचजनसंसर्गान्नरो भद्राणि पश्यति ।

वृषसिंहमवा प्रीतिर्जैवुकेन विनाशिता

चेति द्वात्रिंशत्तमी (!) कथा । As to this stanza, see our 'Variants'. It is not the only one which has been interpolated in this revision.

A comparison of the other MSS. of Pūrṇabhadra's text with his main sources, viz. the textus simplicior and the Tantrākhyāyika, shows that the numerous deviations of BhΦ from our text go back not to the author, but to one of those awkward revisers who, in India, have so frequently destroyed the works of the poets. The text of BhΦ is much more disfigured than that of A. Still the archetype of Bh must have flowed from a MS. whose text came very near to that contained in bhΨA. For in books I to III Bh has numerous mistakes in common with these MSS., or wrong corrections of their blunders. Cp. 9, 26; 10, 2; 11, 2, 23; 13, 16; 18, 11; 28, 10; 35, 18 (wrong correction); 42, 8; 43, 4; 44, 6; 59, 3; 60, 30; 62, 1 (MS. A correct); 64, 3; 69, 3; 74, 8, 17; 83, 6; 93, 9; 96, 10; 99, 5, 6, 11; 101, 12; 119, 21; 121, 7; 122, 12; 123, 12; 131, 18; 132, 12 (wrong

¹ So BhΦ.

² But cp. Variants.

³ Our text spells विला३ with Böhtlingk in his second edition of Pāṇini.

⁴ MS. A reads अहो विलत् । अहि (!) विलत् ।, taking ३ for an old-fashioned form of त्.

⁵ This expression is to be found in Merutuṅga's Prabandhacintāmaṇi (Bombay, 1888), p. 25.

correction); 136, 4; 138, 12; 143, 24; 145, 24; 147, 2; 152, 10; 154, 16 (wrong correction); 161, 2; 162, 13; 163, 13 (see Variants); 170, 20 (wrong correction); 179, 18; 180, 4; 186, 4; 192, 23; 198, 9; 203, 6; 204, 5; 211, 21; 212, 22 (wrong correction).

There can be no doubt that Bh, in its Pūrṇabhadra part, contains a very much adulterated text. Nevertheless, it has right readings in some places where bhΨ are defective. Cp. Variants on 33, 12:15.21 (cp. Śār. A 39 to A 40. This passage is not to be found in the *textus simplicior*); 49, 16; 83, 2; 86, 11; 102, 10; 55, 10; 66, 20; 71, 10; 79, 12; 80, 5; 83, 2; 132, 27; 155, 8; 156, 15; 172, 3.26; 183, 6; 187, 10; 193, 2; 194, 19; 197, 10; 214, 21; 220, 7.

A great number of these passages contain trifling cases. Only in 33, 21 all our MSS. have a gap, which Bh—and KL²Mü²—evidently fill in correctly. Our restoration of this passage is based on the consideration that the copyist's eye probably skipped from a first **पिंगलकः** (l. 22) to a second **पिंगलकः**, such aberrations being the most frequent causes of gaps. If this view is correct, all these MSS. must have filled in this gap from some other MS., for they omit the first **पिंगलकः**.

As in the case of A, it is not to be made out *with certainty* whether the Pūrṇabhadra fragment contained in BhΦ goes back to some MS. older than the archetype of bhΨ, or whether the right readings in BhΦ in places where bhΨ are wrong, are due to revision. At any rate the blunders which BhΦ have in common with bhΨ, show that such a MS. could not have been *much* older than the archetype of bhΨ.

Our parallel Specimens I to IV show that the text has undergone many alterations in Bh. It is true that in some cases Bh goes with either the Hamburg MSS. or the Tantrākhyāyika against bhΨ. But none of these cases is such that we must conclude that BhΦ have flowed from some more original archetype than bhΨ. In Specimen I, l. 151, e.g., Bh has the same blunder as bhΨA, viz. भूमि for भुमी. This blunder evidently goes back to a misreading of भूमि at the end of the pāda. The copyist of the archetype of bhΨABhΦ took the second *au*-stroke for a *daṇḍa*, and misread मि as भि. In the same specimen Bh inserts च in l. 45, makes चयांच out of संक्षयात् in l. 60, and omits च in l. 136; in all these three cases he destroys the metre. In this specimen the cases are especially frequent in which Bh goes with the Hamburg MSS. against bhΨA. But it is *quite* certain here that these coincidences are due to the collation of some copy of the *textus simplicior*.

In line 115 ff. our parallel texts run as follows :

HI	athavā	so'tra	rājā, tad	viśvāsasthāne	caturah	śāsakān	atra	dhṛtvā
h	athavā	yadi so'tra	rājā, tad	viśvāsasthāne	caturah	śāsakān	atra	dhṛtvā
Kielh.	atha	yadi so'tra	rājā, tato	viśvāsasthāne	caturah	śāsakān	atra	dhṛtvā
Pūrṇ.				tatas				
Bh	atha	yady asau	iha rājā, tad	viśvāsasthāne	caturah	śāsakān		dhṛtvā tatas
HI	tam	āhūya	drutataram	āgaccha ;	yena	yaḥ	kaścid	dvayor madhye
h	tam	āhūy-		āgaccha ;	yena	yaḥ	kaścid	dvābhyām madhyād
Kielh.	tam	āhūya	drutataram	āgaccha ;	yena	dvayor	madhyād	yaḥ kaścit
Pūrṇ.	tam	āhūya	drutam	āgaccha ;	yena	yaḥ	kaścid	āvayor madhyāt
Bh	tam	āhūya	drutam	āgaccha ;	yena	yaḥ	kaścid	āvayor madhyāt
HI			rājā,	sa sarvān	etān			bhakṣayiṣyati.
h			rājā	bhaviṣyati, sa sarvān	etān			bhakṣayiṣyatīti.
Kielh.	parākrameṇa	rājā	bhaviṣyati, sa sarvān	etān				bhakṣayiṣyatīti.
Pūrṇ.	parākrameṇa	rājā	bhaviṣyati, sa sarvān	evaitān mṛgān				bhakṣayiṣyati.
Bh	parākrameṇa	rājā	bhaviṣyati, sa sarvān	ava (1) etān mṛgān				bhakṣayiṣyati.

The sentence *tad*, &c. (HIh), or *tato*, &c. (Kielh.), is grammatically incorrect, inasmuch as the subject of *dhṛtvā* is the lion, and that of *āhūya* the hare. Pūrṇabhadra, for this reason and for a reason which we shall consider hereafter, deletes the words *athavā*, &c. But it is quite clear that his *tatas* corresponds to the *tad* (HIh) or the *tato* (Kielh.) which in these sources begins the apodosis. The author of Bh's archetype must have had before him Pūrṇabhadra's text as given in bhΨA; but besides he must have compared some MS. of the textus simplicior. For in *his* wording, the apodosis is *twice* introduced, first by *tad*, as in HIh, and secondly by *tatas*, as in Pūrṇabhadra (and in Kielhorn's text). This faulty construction can only be explained by the supposition that the author of Bh's archetype was not aware of the fact that in Pūrṇabhadra's text *tatas* corresponded to *tad* of the textus simplicior, which he had before him, and that he only saw that in this text there were some more words (*atha* to *dhṛtvā*), which accordingly he inserted, without reflecting, before Pūrṇabhadra's *tatas*.

As to the purport of our passage, I cannot believe that the text of the σ-class is here more original than that of HI. The wording of the Hamburg MSS. means: Bhāsuraka is an usurper. Or else, if he is *indeed* the legitimate king, let him come, in order that that one of both of us who *is* the legitimate ruler may eat all the animals. This passage lacks wit; for evidently there is nobody to decide as to the lawfulness of the kingship of the two lions. The σ-class as represented by Kielhorn's text improves the sense, saying that the usurper proposes a *single combat*¹

¹ But the single combat is not even mentioned in the old MS. h of the σ-class which only has the future tense *bhaviṣyati* with Kielhorn.

in order to decide who, *in the future, shall* be the king of the forest. Accordingly Pūrṇabhadra deletes the words *athavā*, &c., which contain a conditional acknowledgement of the lawfulness of Mandamati's *rājatvam*.

Nobody will doubt that the reading of Bh is a contamination of Pūrṇabhadra's genuine text and of the textus simplicior. Here, as in the case treated above, p. 68 f., the interpolator was not clever enough to avoid the traces of his activity. In the first case, he preserved the camel's two differing names from both the sources which he contaminated; in our passage, he preserved, from these different sources, two different words—*tad* and *tatas*—which, though differing, correspond to one another.

Although these cases, taken with many others which of course I cannot treat here, have firmly convinced me that Bh does not go back to an archetype independent of that of bhΨA, I give nevertheless the readings of this MS. throughout from the beginning of page 126 to 134, 23 inclusive, and for the passages marked with an asterisk in books I to III inclusive, and quote Bh occasionally in some other places.

Of book IV, Bh has only the text from the beginning (p. 228) to *tathā hi* (inclusive), p. 244, 10. In order to show the difference between Bh and Φ in this book, I give the complete variants of these two MSS. from the beginning of IV to p. 229, 17. From 229, 17 to 244, 10 the readings of Bh are given only in the passages marked with an asterisk. The readings of Φ I have neglected altogether.

Chapter IV. Principles which guided the editor in the construction of the text.

§ 1. Basis of the text of our edition.

INDIA is the 'classical' country of interpolation and adulteration of texts. The more celebrated a work became, the more it was disfigured by copyists and revisers. Not even texts which, like the Mahābhārata, are held to be sacred, have escaped this lot. A work so widely spread as the Pāricatantra in its numerous recensions has undergone the most important changes in respect of its wording and of its contents, and that continuously, even to our own time. New editions quite different from the old work were prepared, and these new editions, after some time, were compared with older ones and melted together with them into new texts. In Pūrṇabhadra's time there existed several redactions of this work, and Pūrṇabhadra was well aware of the fact that none of them contained any

longer the text as written down by the *ādyakavi*. In revising what had grown in the course of time to be a 'whole śāstra', he collected the different recensions and contaminated them, as shown above, not without inserting new materials.

This was the Hindu manner of philological work, which to our days prevails amongst the old style paṇḍits. European scholarship has arrived at other methods. Whereas a Hindu wants before everything else a most readable text, we want a text that comes as near as possible to the wording of the author himself. But when Kosegarten gave the first edition of the *Pañcatantra*, he followed not the European, but the Hindu manner of proceeding. Instead of *separating* the various recensions of the work which he was editing, he *contaminated* them; with what result has been shown above, p. 44 ff.

On p. ix of his edition of the *textus simplicior* he says: 'Utrum editio ornatior, an simplicior, sit habenda vetustior, vel primae *Pantschatantri* formae propinquior, de ea re sententiam ferre certam non audeo; magis perspectum hoc habebunt posteri. . . . Si quid video, editio ornatior, quanquam in eam ipsam recentiora multa recepta esse crediderim, in universum ad antiquam libri formam propius accedit, proptereaque cum libro *Kalīlāe* magis quam altera convenit. In editionis meae volumine hoc primo scriptura potissimum (!) ad editionem simpliciore accomodata est, quoniam codices H.L.L. qui mihi obtigerunt primi, illam editionem exhibent, eoque factum est, ut ad eam primam ex illis codicibus eruendam me adplicarem. Qui codices ubi nimis vitiosi vel mutuli esse mihi videbantur (!), ex ceteris meliora vel pleniora supplavi. (Hence he gives in books III and IV a disfigured 'textus ornatior', imagining the text of the Hamburg MSS. to be mutilated in them.) . . . Versiculos recepi nimis multos (!), ut lectores critici eorum, quos aut retinendos, aut efficiendos esse censeant, ipsi instituere possint delectum.' An editor who renounces the critical examination of the text which he is editing to his readers instead of taking this duty upon himself, should abstain from editing altogether.

Translators who followed Kosegarten propagated the error about the true form of the *Pañcatantra* among all the philologists and folklorists who were forced to base their research on translations. The Hindu editors, in reprinting Kosegarten's text, not without new alterations and additions, settled the opinion amongst Indianists that on the whole Kosegarten's text corresponded to the MSS. of this work. The only edition of the *textus simplicior* which has been prepared in a critical spirit is that of Kielhorn and Bühler. Though of course this school-book is not a critical edition in the strict sense of the word, it offers to us

the corrected text of one single MS., namely, of one which belongs to the σ -class of the MSS. of the *textus simplicior*.¹

Kosegarten's publication of a small portion of the *textus ornatior*, i. e. of Pūrṇabhadra's recension, is as uncritical as his edition of the *textus simplicior*. I need not expatiate here on this topic, as any one can easily compare Kosegarten's text with our text and with our variants as well as with the other recensions of the *Pañcatantra*. I point out only the fact that the characteristic passage 4,21 to 5,2 is missing in Kosegarten's text.

That texts like these of Kosegarten are not only *useless* (this negatively), but also (this positively) a *great and effectual obstruction to the progress of philological and historical research*, is a fact that no one is now likely to deny. Hence my first aim was to clear up the following questions:—

- (1) How many different recensions of the *Pañcatantra* are still existing?
- (2) In what genetic relations do these recensions stand to one another?
- (3) Which MSS. are the most faithful representatives of their respective recensions?

The pedigree of the old *Pañcatantra* recensions down to that of Pūrṇabhadra has been established in the Introduction to my edition of the Southern *Pañcatantra*. It is also given at the beginning of this volume, p. 5. The Southern *Pañcatantra* and the *Tantrākhyāyika* are critically edited. The genetic relations existing between the old *Pañcatantra* texts are minutely studied in the Introduction to my translation of the *Tantrākhyāyika*. Moreover, I have shown that Pūrṇabhadra based his text mainly on the secondary recension of the *Tantrākhyāyika* (Śār. β), and on the *textus simplicior* which, as our parallel Specimens show, he used in MSS. of both the H- and the σ -class.

Now I have examined all the available MSS. of the Jaina recensions of the *Pañcatantra*. All the MSS. of Pūrṇabhadra's recension had to be classed roughly under two heads, the *original* class, and the *mixed* class.

To the former class I allot those MSS. which are most consistent at the same time with the *Tantrākhyāyika* and with the *textus simplicior*, but do not share the provable interpolations of the latter. To the second class belong all the other MSS. The MSS. of the mixed class based on Pūrṇabhadra's text show with especial frequency interpolations from MSS. of the *textus simplicior* and contaminations with them. Other mixed MSS. are based on the *textus simplicior* and contaminated with Pūrṇabhadra's recension. But there are also MSS. which contain new recensions based

¹ See above, p. 12 (pr), p. 58 ff., our parallel Specimens, and ZDMG. lvi. 298 f.

on the Jaina recensions and contaminated with Śār. β, with the Southern Pāñcatantra, with the Hitopadeśa, and with other sources.

The main criteria for the classification of the several recensions are: (1) the number, choice, and arrangement of the single tales and stanzas, and (2) the wording of the texts. In the arrangement of the tales contained in book III, Pūrṇabhadra follows the oldest texts (Śār., Som., Kṣem., S.P., Semitic recensions). Mixed MSS. in most cases deviate from this arrangement. For the first book, moreover, there is a sure criterion in the story of the Weaver as Vishnu. Mixed MSS. based on the *textus simplicior* have this story as I, v, but follow Pūrṇabhadra, throughout or partially, in the arrangement and in the number of the stories of books III and IV. Mixed MSS. based on Pūrṇabhadra's text agree with him in the first and generally in the second book, but deviate from him in books III and IV. But there are even mixed MSS. which agree throughout with Pūrṇabhadra's genuine text in the number and in the arrangement of the stories; cp. above, p. 56, § 6.

For the stanzas, also, I compared Pūrṇabhadra's main sources, and this enabled me to find out easily the interpolations of single MSS.

Basis of the edition: bh, N, A; Ψ, PL¹, p, Pr, M; Bh Φ.

The comparison of the number and arrangement of the stories contained in the single MSS. showed that only the following MSS. came under consideration for an edition of Pūrṇabhadra's recension: bh N A, Ψ PL¹p Pr M, Bh Φ. As shown above, A Bh Φ p contain revised and contaminated texts, which are very likely to have flowed from the same archetype as the other MSS. mentioned. Of these MSS., N goes back to bh, PL¹p Pr M go back to Ψ. Consequently the only possible basis for our text must be the two equally excellent MSS. bh and Ψ, which agree very closely in their wording. I generally follow bh, unless its readings are clearly wrong. Wherever both bh and Ψ have a wrong reading, the emendation of which was not evident, I compared Simpl., Śār., A and Bh. In most cases this comparison affords sufficient evidence. There are, however, some rare cases, in which the same difference which appears in the best MSS. of Pūrṇabhadra's text is to be found in the most trustworthy MSS. of the *textus simplicior*; ¹ cp. 22, 25; 181, 2; 214, 19 f.; 242, 11. In 68, 11 a gloss in the margin of Ψ gives the reading of Simpl. H I h. If some copyist would have preferred this variant, copying besides exactly the wording of his MS., this variant could induce some editor to prefer it and to reject what is Pūrṇabhadra's genuine text. All the passages

¹ In later MSS., owing to constant collations and contaminations, such cases are extremely frequent.

in which our text deviates, even in trifles, from bh and Ψ are marked with an asterisk.

Though of course, except in passages where bh Ψ are incomplete to-day, the MSS. NPPrM cannot come under consideration for the constitution of the text, I not only give the complete variants, but even most of the blunders of all these MSS. For these blunders are of the highest importance for critical work, as nothing is more useful to prove the relations which exist between kindred MSS. than the mistakes which they contain. Only of M a great many of the blunders have been omitted in my variants, as this MS. is extremely faulty. It bristles with misreadings, small gaps, and dittographies. I got this MS. before I had seen Ψ . Otherwise I should have jotted down still more of its mistakes, and the relation between M and Ψ would appear even more clearly than now. To the contaminated MSS. pABh Φ and to L¹ only occasional reference has been given, except in book V, where I give the complete readings of Bh, which, as stated above, p. 56 ff. and p. 67, in this book contains an old and very valuable textus *simplicior*. From these variants it will be seen with how insignificant alterations Pūrṇabhadra took over the textus *simplicior* of the fifth tantra into his own recension.

**Manuscripts bh and Ψ differ very little from Pūrṇabhadra's
autograph text.**

The very fact that so many MSS. can be proved to go back to bh Ψ shows that in ancient times these two MSS., which I had the good fortune to use for my edition, were renowned for their value. As stated above, p. 37, the MS. bh goes back to a MS. which already was old when bh was copied from it. Our parallel Specimens also prove the excellence of the text of bh Ψ . Indeed, I am convinced that neither of these copies deviates to any considerable degree from the text as written down by Pūrṇabhadra himself, and that consequently our printed text comes as near to the author's genuine wording as any one of our current editions of say Goethe's prose works does to Goethe's own autograph text thereof.

§ 2. Emendation of the text.

Inferior MSS. sometimes have more correct readings than our oldest and most authentic ones. The question arises, whether in these cases we should conclude that these MSS. go back to some source independent of the archetype of our best MSS., and whether, if this be denied with good reasons, we should tolerate evident blunders in our texts.

In order to settle these important questions, I beg to be allowed to consider some standard examples, the nature of which we are able to

determine *with certainty*. I take these instances from writings of eminent modern scholars, whose learning as well as whose accuracy is far beyond any doubt; and only to avoid the possible charge of malignity, I add some instances from my own writings.

Paul in his fundamental work 'Principien der Sprachgeschichte',¹ p. 86, last line, gives *hortibus* as the dative case of the plural of *hortus*. Hillebrandt says on p. iv of his 'Vedachrestomathie':² 'Der leidige Druckfehler, welcher S. 38 entstellt [viz. Atharaveda], ist meine Schuld und von mir trotz dreimaliger Correctur übersehen worden.' To the kindness of Miss Emma Benfey I owe the MS. of her celebrated father's translation of Christoforo Armeno's 'Peregrinaggio di tre giovani figliuoli del re di Serendippo' the beginning of which translation he published in the third volume of his periodical 'Orient and Occident'.³ This MS. is very carefully written in its author's fine and sympathetic hand. In this most authentic archetype I read, amongst other slips of Benfey's pen, this sentence on leaf xvi, first page: 'Da aber der Jüngling beschlossen hatte, sich auf jede Weise an dem treulosen Minister zu rächen, ging er . . . in das Schlafzimmer der jungen Dichter des Ministers und umarmte sie alle drei mehrere mal.' L. v. Schroeder's excellent works are remarkably free from misprints. Still he writes, on p. 514 of his celebrated book 'Indiens Literatur und Cultur in historischer Entwicklung':⁴ 'Am Bedeutendsten und Selbständigsten sind unter denselben zwei Dichtungen, welche dem Kâlidâsa zugeschrieben werden . . . : der Raghuvamça . . . und der Kumârasambhava, d. i. die Geburt des Liebesgottes . . .' In the pedigree of the different recensions of the Pañcatantra, p. lxxix of my edition of the Southern Pañcatantra, I wrote 'Telugu-Fassungen', and later on, as my attention was concentrated on inserting the newly discovered recension *v*, I repeated this blunder on p. xci. In my essay on the origin of the Hindu drama and epic, WZKM. xviii, p. 165, I wrote: 'Die dramatischen Beziehungen, die zwischen dem Epos und dem Drama bestehen, sind längst erkannt worden.' This, I am bound to confess, is unmitigated nonsense. What I *wanted* to write, was of course: 'Die Beziehungen, die . . .'. Likewise I *wanted* to write *Tamil- for Telugu-*. Paul *intended* to write *hortis*, Hillebrandt *Atharaveda*, v. Schroeder *Kriegsgottes*. Like Hillebrandt and no doubt the other scholars mentioned before, I had again and again revised the printer's copy and the proof-sheets without *seeing* my blunders. For there is not only a 'Druckfehlerteufel', who disfigures the words written by the author, but there

¹ Halle, Max Niemeyer, 1886.

² Berlin, Weidmannsche Buchhandlung, 1885.

³ See Chauvin, Bibliographie des ouvrages arabes, VII, p. 160.

⁴ Leipzig, Verlag von H. Haessel, 1887.

is a *pisāca* much more malignant, the 'Schreibfehlerteufel', whose deviltries are infinitely more dangerous to the author who has his text, i.e. the wording he *intended* to write down, firmly impressed upon his mind, and who very often does not discover the fatal slips of his pen until, the work being printed off, these *rākṣasas* stare at him from amongst the lines with devilish grimaces.

Benfey, of course, would have removed from his MS. most of the slips which his hand had committed while his mind was intent on finding an adequate rendering of the text he was translating. But the blunder *Dichter* for *Töchter* is one of the very kind which *would* escape the scrutinizing eye of the author, when *Töchter* is impressed on his *mind*. Thus even modern authors on *philological* topics, who in the course of their studies are trained to philological ἀκρίβεια, and whose *métier* it is to jot down, in preparing their editions, the very smallest clerical errors of their texts, are liable to overlook in *their own wording* evident blunders which at least Lord Macaulay's school-boy would detect at the first glance of his eye. And yet these authors certainly will revise their works again and again, first in their printer's copy, and afterwards in the proof-sheets. The old *Hindu* writers, owing to the circumstance that their works were not printed, had no occasion of revising them as often as modern authors. Moreover, a clerical error would much more easily escape their attention, as there is not the least separating of words in Sanskrit MSS., a circumstance which certainly does not tend to render revising more easy.

Hence the very thing which we should expect is that the Hindu archetypes (i.e. the authors' own autograph copies) should hardly ever have been free from mistakes, although these authors were men of undoubted learning and thoroughly acquainted with the Sanskrit language in which they composed their works.¹

But for the work of Messrs. Fischer and Bolte,² I probably should have published Benfey's translation of Christoforo Armeno's 'Peregrinaggio'. In doing so, I should of course have corrected the slips of Benfey's pen wherever the words he *intended* to write could be settled with certainty. I should have caused to be printed 'der jungen *Töchter*', and in order to give my edition of Benfey's work a diplomatic value, I should have mentioned his clerical error in my notes.

The case is different wherever authors *can be proved* to have sinned against the rules of the language. So even Schiller, for instance, uses

¹ Cp. also above, p. 28, note 2, and p. 30, note 2.

² Die Reise der Söhne Giaffers aus dem Italienischen des Christoforo Armeno übersetzt durch Johann Wetzel 1583 herausgegeben von Hermann Fischer und Johannes Bolte. Tübingen, 1895 (= Bibl. des Litt. Vereins in Stuttgart, COVIII, Tübingen, 1896).

the decidedly wrong form *umrungen* for *umringt*, as if this word derived from the verb *ringen* ('to wrestle'), and not from the substantive *Ring*. In his 'Jungfrau von Orleans', verses 947 f. (I, 9), he says:—

Umrungen sahn wir uns von beiden Heeren,
Nicht Hoffnung war, zu siegen noch zu fliehn.

The slip certainly originated in the idea of struggle (*Heeren*) which was in the poet's mind. In a similar passage of the same tragedy, verses 2399 f. (III, 8), Schiller uses the right form:—

Umringt von Feinden kämpft sie ganz allein,
Und hilflos unterliegt sie jetzt der Menge.¹

And this same right form occurs in verse 447 (I, 1):—

Und find' ihn—hier! *umringt* von Gaukelspielern...

The same holds true in India. Even so scholarly a work as the classical author Daṇḍin's *Kāvyādarśa* is not quite free from anomalies; see Böhlingk's edition,² p. vi. In another śāstra, whose aim was in part to teach standard language, viz. in the *Tantrākhyāyika* (A 266), we find blunders against the rule laid down by Pāṇini III, 8, 126 (Wackernagel, *Altind. Gramm.* II, § 82, α, γ). In a very interesting paper read before the Twelfth International Congress of Orientalists,³ Prof. E. Leumann proved from old palm-leaf MSS. that down to about the seventh century A. D. the Sanskrit written by most authors was not the *pedantic* one which had been laid down by the grammarians. On the contrary, Brahmins as well as Buddhists and Jains wrote a Sanskrit more or less incorrect and influenced by the popular languages. It was not before the time of the commentators, amongst whom Śaṅkara and Haribhadra hold a prominent position, that the usual standard of Sanskrit was raised to a higher level, and that many things which before that time used to be tolerated, began to be avoided by good authors. But even after this time we find grammatical mistakes in the works of excellent authors which are *critically* edited. Hemacandra's so-called shortcomings in grammatical and lexicographical and metrical things have been pointed out by Jacobi, p. 9 f. of his edition of the *Parīśiṣṭaparvan*.⁴ As to occasional mistakes committed by another learned author, viz. Pradyumnaśūri, cp. Jacobi's edition, p. 3 f.⁵ Jacobi says that, 'as an epitomator and poet, he [Pradyumna] has done his

¹ In the first passage (947 f.), the battle has not yet begun. This shows that Schiller cannot, by any means, have *intentionally* chosen the abnormal form *umrungen*.

² Daṇḍin's *Poetik* (*Kāvyādarśa*). Sanskrit und Deutsch herausg. von O. Böhlingk. Leipzig, Verlag von H. Haessel, 1890. Cp. also Bühler, *WZKM.* viii, 29 f.

³ See Bezzenberger's *Beiträge*, 1900, p. 125 f.

⁴ *Sthavirāvalī Charita* or *Parīśiṣṭaparvan*... Calcutta, 1891 (B. I.).

⁵ Shri Pradyumnāchārya, *Samarāditya Samkshēpa*, Ahmedabad, 1906.

task well. His language is concise in the narrative parts, pathetic in the moralising portions, and poetic in the descriptive passages which offer an opportunity of showing his proficiency in Alamkara. Still his work is not free from faults, even against grammar, the worst of which, a Prakritism, इमैः instead of एभिः, occurs VIII 520. And so he occasionally does not conform to the nicer metrical habits with regard to the Sloka as observed by the classical poets. But these shortcomings he has in common with most Jain writers during the period of their greatest literary activity and excellence (about 900–1300 A.D.).' As early as 1877, G. Bühler expressed his view about Jaina Sanskrit as follows : 'Die Kenntniss des Sanskrit ist bei den Jainas nicht weit her und hat auch wohl nie den Grad der Vollkommenheit erreicht, der sich bei den Brahmanen findet, obschon es nicht zu leugnen ist, dass sie in der Glanzperiode der Jaina-Wissenschaft vor etwa 700 Jahren höher gestanden hat als sie jetzt steht. Selbst die grössten Jaina-Gelehrten wie Abhayadeva, Hemacandra und Malayagiri, welche unter den Caulukyās von Aphilvād-Pāṭhan 948–1304 p. Chr. lebten, waren nicht im Stande, ein vollständig richtiges und idiomatisches Sanskrit zu schreiben. Auch bei ihnen kommen hie und da wirkliche grammatikalische Fehler vor, und von dem Prakrit beeinflusste Redeweisen sowie vom Prakrit ins Sanskrit zurückübersetzte Wörter sind häufig . . . Es giebt [viz. to-day] deshalb unter den Yatis sehr viele, die wohl etwas Sanskrit lesen, es aber nicht schreiben oder sprechen können. Andere sprechen es geläufig genug, aber sehr fehlerhaft. Man hört gleich, dass sie nur aus ihrem Dialecte übersetzen und die Sanskrit-Grammatik nicht ordentlich kennen. Nur sehr wenige ausgezeichnete Männer sprechen und schreiben ein erträgliches Sanskrit. Ganz frei von Fehlern oder falschen Wendungen ist wohl kaum ein Einziger.'¹

I am not inclined to think that the Jaina authors are the only ones in question who wrote and write a Sanskrit not quite congruous with the rules of Pāṇini's Sanskrit grammar. The author of the recension § of the Southern Pañcatantra certainly was not a Jaina; still this recension contains the most faulty Sanskrit text I have ever seen. As to the Hitopadeśa, I have given a *certain* instance of a chandobhaṅga adopted by its author Nārāyaṇa; see my edition of the Southern Pañcatantra, p. lviii. As to the Saurapurāṇa, see Jahn, Das Saurapurāṇam (Strassburg, Verlag von Karl J. Trübner, 1908), p. xxii and f. Dandīn and the author

¹ This passage is quoted from the 'Zusätze und Berichtigungen', appended by Weber, p. 102 f., to his edition and translation of the 'Pañcadaṇḍachattraprabandha. Ein Märchen von König Vikramāditya. . . Aus den Abh. d. Kgl. Ak. d. Wissensch. zu Berlin 1877. Berlin . . . 1877. In Commission bei F. Dümmler's Verlags-Buchhandlung (Harwitz und Gossmann).'

of the Tantrākhyāyika have already been mentioned, above, p. 80. I think *truly critical* editions will show that, like Daṇḍin, nearly all classical authors occasionally committed so-called blunders¹ which were afterwards removed from their texts by commentators or learned copyists. Sanskrit has been a living language in the Hindu courts as well as amongst learned Brahmans and Jainas throughout many a century in mediaeval and even in modern India.² It is nearly impossible that even good authors should be quite uninfluenced by the vernaculars of the countries in which they lived. In the course of time Sanskrit style, as well as the Sanskrit vocabulary and the employment of grammatical forms, has undergone strong alterations. *Like Greek and Latin, Sanskrit has gone through an evolution such as no language can possibly escape.* No modern language perhaps is taught with more pedantry than French. Yet no school instruction, nor even the high authority of the French Academy itself, was able to prevent the *written* language—to say nothing about the *spoken* one—from continual evolution. Voltaire's language is considerably different from that of the best modern authors.

Pūrṇabhadra, no doubt, knew Sanskrit well. But according to what I have just said, I expected to find so-called anomalies in his text, and though not very many, I *did* find them in the oldest and best MSS. Part of those anomalies and even blunders he can be proved to have taken over from his sources.³

Wherever there was evidence that these anomalies were no mere slips of his pen, I tolerated them in his text. The decision was not easy in every case; but as the reader will find in the text in all such cases an asterisk referring to my variants, he will be able to judge himself whether I was right or wrong in my decisions.

¹ Cp. Wackernagel, *Altind. Grammatik* I, p. xlv ff., esp. p. xlvii ff.

² See my translation of the Tantrākhyāyika, Introduction, chap. I, § 4, 3 ff. We must not forget that in the middle ages Jaina scholars and poets have a most considerable share in the development of Sanskrit language and literature, and I fully consent to *Dharma Vijaya Sūtri*, who in a letter expresses his view as follows: 'I am of opinion that in the time of Hemachandra and other Āchāryas . . . the Sanskrit, I mean the classical Sanskrit, was the language of the Śiṣtas; and the learned amongst them, especially those whose aim it was to establish their reputation as savants, *must have written in a style approved by the most cultivated class of people of the time. . . . Hemachandra's utterances themselves must be regarded as grammar.*' Most of the so-called anomalies in the works of later Sanskrit writers must be regarded as correct language *prevailing in their own time.* The history of every language bristles with examples showing that originally wrong forms and constructions became the generally approved ones in later times. The very frequent construction *यूयं तिष्ठन्तु* (a contamination of *यूयं तिष्ठत* and *भवन्तस्तिष्ठन्तु*) e.g. is not more faulty than *Sie stehen* (2nd person sing.) in German.

³ See above, p. 80 ff.

LIST OF VARIANTS

INTRODUCTION

Page 1.

1 *arham* in Ψ PPrM is written in the well-known Jain fashion; in A it is mutilated to a flourish resembling an *e*; N om. the diagram || For *om̐ namaḥ śrī*, A: *śrīsarvajñāya namaḥ*, N *śrīgaṇeśāya namaḥ* || 4 A *dākṣaṇātye* || A *pramadāropyaṃ* || 5 N *pracara°* for *pravara°* || After *marici* Pr ins. *maṃjari* || Ψ PrM *sakalakalāpāragataḥ*, P *sakalakalāpāragataḥ*. After *°marici*, N ins. *°maṃjari*, om. *°carcita* and adds *yugala* after *carana*, omitting the *visarga* || A *amaraśaktināmarājā*; over *kti* A has a black spot of gamboge. It is clear that A originally had the reading of our other MSS. || 7 N *anaṃtaraśaktiḥ* || 8 M *ta* for *bho*, corr. from *vā* || 9 A *athēdam ucyate* for *athavā sā i° u°* || 12 NA *bhavet* for *daḥet* || 14 M *ktimān*, corr. by a later hand to *śaktimān* || 15 A *eteṣāṃ* || N om. all between *bhavati* and *caranaṃ* [so for *vyākaraṇaṃ*] l. 16; *caranaṃ* is corr. to *tatkaranaṃ*; M *kend[new line]nuṣṭeyam* || M *tatraiko sacivāḥ procuḥ*. This reading, however, is the correction of a later hand. The original reading was *tatraikāi* . . . [no more to be made out] . . . *procuḥ*; A *atraikhe* || 18 N *jīvitavyaviṣayaḥ* || 19 A *taḍ* for *kiṃcid* || 24 Ψ *tatrāsti*, but *da* add. by cop. over the line between *ta* and *trā* || A om. *nāma* ||

Page 2.

1 N *prāk* for *drāk* || 3 A *gojayiṣyāmi* || 4 A *tathyaṃ vacanaṃ* || 5 Pr *°jñānan na* || Ψ PPrM *svanāmatyāgaṃ* || 6 P [not Ψ] only *siṃha* for *siṃhanādaḥ* || A *arvalipsuḥ*, corr. to *avalipsuḥ* || M *bravimi*, corr. to *bru°* by later hand || N *aśitivarṣa* || 7 *yārtha* of *vyāvṛtta°* worn off in P || 8 M *adyatamo* || 9 A *sa darśayitum* || 11 M *etā*, N *evaṃ* for *etāṃ* || M *°nivitatsū kumārān* || 12 M *nivṛti*, N *nivṛtīm* || *viṣṇusarmadpi* also Hamb. MSS. and h || A *ājagāma* || 13 M *mitrabhedah* | *mitrasamprāptiḥ* | *kakālūkīyaṃ* [corr. to *°ya*] *labdhapraṇāśaṃ* [corr. to *°sā*] *ā* [corr. to *ā* and, by later hand to *aśva*!] *parikṣitakāritēti* || 14 P *rāputrāḥ* || A *adhīya* || 15 M *tataḥ-prakṛti* || A *pañcatamtrakanitīśāstraṃ* || 17 A *yo °tra etat paṭhati prāyo*, corr. to *yo °traiva paṭhate nityaṃ* || M om. *vā*; a later hand supplies *ca* ||

BOOK I.

Page 3.

1 M *prārabhyate mitrabhedo*, corr. to *ti 'dam* || A *prathamās tamtrah* || A *tasyāyam* || N *ādyaślokaḥ* || 2 Ψ ins. *ślokaḥ* before *śnehaḥ*, but deletes it again || 3 ΨPr *vināśitaḥ* || 4 N om. *taḥ yathā* || M *dākṣiṇyāteṣu*, corr. to *dākṣiṇāte* (!) || A om. *pura* || Over *purāṇdarapura* gloss in Ψ by cop. *'marāvati* || 5 ΨPr *kailāśasikharā* || P *vidhā* for *vividhā* || NM *'praharaṇāvaranapa*; this seems to be the genuine reading || 6 N *'gatecrakila* || 7 A *'devāyatanam* || ΨPrM *'parikarato* (Pr continuing *'rechita*), N *'panikarato*, A *'parikaro*, BhL² *'parikalito*; L¹ with us || M *'tocchrita*, corr. to *'tocchata* || M *'himagire sadṛśākāraprā* || 8 M *mahilāropam*, corr. to *'roddham* || 9 A *varddhamāno nāma sā*; P *varddhamānanāma* || 10 ΨPL¹PrM om. *tasya* before *cittam*; but in Ψ a nearly imperceptible mark refers to the inferior margin, where cop. supplies it || A ins. *pi* after *pravecyamāno* || N *ava* for *iva* || 11 A ins. *pi* after *saṃcīyamāno* || Ψ *valmīkaḥ varddhamāte*, corr. to our reading || A *valmīka-* [2nd hand adds *m iva*] *varddhate*; N *valmīkam iva* || 12 ΨP *labdhā* for *labdhāḥ* || 13 M *pātri saṃnādanīyāśviti* || A *varddhitāḥ* for *pātre* || A *saṃpradānīyāś* || M *lokamārggeṇāparakṣamāno* || NΨPr *rakṣamāno*; in Pr corr. to *arākṣamāno* || 14 Pr *vinaśyeta* || M *saṃto* || 15 P *rakṣyaṇā* || ΨPr ins. *ca* after *kāryam*, but Ψ deletes it again || 17 A *taṭākodara* || 18 A transp. stanzas 3 and 4 || Pr *artha* for *arthā*, and *nibadhyeta*, corr. from *nibadhyete* || 19 M *ta dy* for *na hy* || A *anarthavatām* || 23 P *guruṇḍu*; Pr *anupravrajyamānaḥ* || 24 ΨPM *nirvartya*, Pr *nirvarttya* || N *api prasthitaḥ* || 26 N *agre* for *atā* || 27 M *'ruru*, corr. to *'kharā* ||

Page 4.

1 M *'rākṣa* corr. to *'rākṣasa*, for *rākṣa*; A *'citrakārakṣabhayotkaṭam* || M *'yodbhavam* || M *acalanirgatodaka* || 2 M *'pūrāpātā*, corr. from *'pāti* || A *'karddame ma* || N *'kotpātita* || In Ψ, a nearly imperceptible deletion mark over *c* of *cātibhārād* || A *śakaśasyāti* || 3 A *dvayor* for *tayor* || 7 A *pañcarātrakam* || M om. *na* || M *yavasametān*, N *vayasah sametān* || In Ψ gloss by cop. on *yavasa*: *śambala* || 8 M om. *ayaṃ* || M *taḥ enam* or *tadēnam*; P *tadoṇam* (p *taḥ enam*) || 10 M *bhāyātare* corr. by later hand to *bhāyāturaiḥ* for *bhāyāt tair* || A om. *mṛṣā* || 11 A *yathāśau mṛto* [sandhi!] *saṃjī* || A *cāgninā*; Pr *cāgnyādisaṃskāreṇa* || N *saṃskṛtya* || 12 A om. *sārhavāhaḥ* || A *dukkham* || *'kriyām* all my MSS.; Simpl. has the plural || 14 M *svabhāgyānā vaśāt*, corr. to *svabhāgyavaśāt* || AΨPrM *'karaṇa* for *'kaṇa*; *'prakārair* is perhaps a mere clerical error for *'prakaraṇir* || 15 N om. all between *avatīrṇaḥ* and *kakudmān* || 16 Pr *haravṛṣ iva* ||

17 N °chadanair for ghaṭṭanair || After tiṣṭhati N ins. the stanza : arakṣitaṃ tiṣṭati daivarakṣitaṃ surakṣitaṃ daivahataṃ vinasatyati || jīvaty anātho 'pi vane viśajñītaḥ (!) kṛtaprayatno 'pi gr̥he na jīvati | 1 || 19 Pr tac ca || 21 ΨP °jāvasthānānāmāni || 22 M sarveṣv eva na, corr. to sarveṣu vana || M om. draṅgapratyaṅ, continuing with °tāgrāhārajanasthāneṣv; Pr. °pratyamādrāhāra°, ΨP °pratyamāgrāhāra°; in Ψ gloss on agrahāra: āka, with some aksara lost at the edge of the right margin || A °janasthāne, om. sv || 23 Pr siṃhaḥ sthānīyo. This is probably right; cp. Tantrākhyāyika 6, 13. But L¹ with the other MSS. || tatra carāḥ all our MSS. incl. L¹. Cp. Introduction, p. 30 || 24 N madhyavarggaḥ || Pr vanāntaḥsthānavāsinaḥ || PL¹ °nūsinaḥ for °vāsinaḥ. This reading is due to the form of vā in Ψ, whose first spelling seems to have been vā, corr. by copyist to vā. But the correction is not clear, and may easily be taken for na (see our Table I, no. 3, line 2a) || 25 A piṃgalaḥ || ΨPL¹PrM sāmānyaḥ || A sāmātyasasuddhajjanaḥ || N suhṛjjaṇa, ΨPrMp sasuhṛjjaṇa, PL¹ sasuhṛjjaṇaṃ, ΨPPr continuing cchatra° || A akṛttima° || A °sarasai° for °rasai° || A °ddhataṇ || 26 A anabhijñāṃ ivarajanasevitānāṃ || 28 ΨPL¹Pr akāratvapū°, A ekāṃtaratvapuraṣāmr̥tham, corr. to ekāṃtaratva° || A anikṣiptā°; L¹ with our other MSS.; Śār. 6, 17 anukṣiptā° || A om. abhītam || M °kūrmmapāṭhaṃ, N °karmopāya || 29 Pr °puruṣā° for °pauruṣā° || 30 °vyakta also L¹; cp. Introd., p. 30 || ΨPL¹PrM °puruṣākāra°, N °puruṣaḥ | kāra°, A °puraṣākāra°; L² with us || Pr apibhūtam for aparibhūtam || M °sati° for °prati° || 31 Pr °prapāta° for °pratāpa° || M °saṃdhāraṇam || 32 M apraharaṇam for apraharaṇā° || 33 A °grāhā | sārākṛaṇḍaṃ || A aghaṭitā°śikṣi° || N °tāsu° for °tāstra° ||

Page 5.

1 ΨPPrM °vidyāti for °vighāti || M °vāsa° for °nivāsa° || After °śaukītyaṃ another hand than that of the copyist inserts in mg. of L¹: vahusādriṣyaikāṃtavihārīṇāṃ apāstakāmarāgānubhayaśasānāṃ vītarāgāṇāṃ yathāvadupabhogyāṃ apāṃgadhirāvalokitavyavahārāṇāṃ anupakārīṇāṃ; K (according to Benfey's copy) L² in the text: ba[L² va for ba]husādriṣya[L² °śye°]kāṃta[K adds ṃ]vihā[L² sū for hā]rīṇāṃ apāsta[K stha for sta]kāmarāgānaśaya[L² °gātaśaya° for °gānaśaya°]rasānāṃ vā° ya° [with L¹; only L² °yogyam for °bhogyam] a° a° [with L¹]; cp. Śār. 7, 2 || 3 N A arājya° || 5 M vā for ca || 6 P °cittasya || 7 A madd°; P om. mada || 8 Pr asapatnepsi°, A svasaṃpannesmīkṣāhāras || 10 Ψ maṃtrayatum, Pr maṃtrayatum, P maṃtrayarturm, L¹ maṃtrayartturm (misreadings of one vertical stroke over tu, and of two strokes forming an angle over mā in Ψ, these strokes indicating the end of the first word and the beginning of the second one. Cp. vol. xi, Table II, no. 14, 1 a b), A maṃtrī-tum || 15 A damanakas tv āha || ΨP (not Pr) °bruvīt || 17 All our MSS. incl. L¹L² °saṃḍa°; cp. above, p. 33, n. 2 || ΨPPrM devāyatanaṃ ||

19 A ins. *sūtradhārā* before *sthapa*° || 20 N *devatāyanam*, ΨPL¹PrM °*devāyatanam*; L² *arḍdhakṛtadevāyatane*; A *arḍhakṛte* | *devatāyatanam* || 21 Pr *rddhapāṭito*, PL¹ *rddhayāsphāṭito*, M *rddhaprasphoṭito*, corrected from the reading of PL¹. The reading of PL¹ is to be explained from that of Ψ, whose cop. writes *rddhapā*, then, deleting *pā* by two little vertical strokes (which the later copyists no doubt mistook for the vertical strokes destined to separate words), continues *sphāṭita*°. See vol. xi, Table II, no. 13, 4 a || 22 PL¹ *niravādirakīlako* for *nikhāta*° || M °*khādīra*° corrected to °*khadīra*° || N *vatistati*, corr. to °*te* by the copyist || 23 Pr *kīliko* || 26 Pr *arḍdhapā*°, ΨL¹ *arḍdhapāsphā*°, P *arḍdhayā sphā*°, M *arḍdhaprasphoṭita*°, corr. from the reading of P || NA °*vr̥ṣaṇasya* || A *sthānūc cālita*kīlake || 27 ΨPPrM *bhavadbhīr*; but ep. Śār. 7, 21 || ΨPPrM *veditavyam* for *viditam* || Pr *parihartavyam* || A om. *iti* after *pari*° || After *iti* ΨPPrM add *kathā*° || I, P, adds flourish ||

Page 6.

2 N °*mātrāvarttanam* || A °*mātrārtha* || 3 ΨPPrM *viśeṣārthatayā* || P *vedam* for *cēdam* || A *saīāha ca* | *idam ucyate* || 4 M *upa*° for *apa*° || 9 M *vayamsi*, corr. by the copyist (?) to *vāyasā kim* || 10 Pr *nānane*, corr. from *nādmāne* || 13 Pr *bhūṃktaṇ* || 14 A ΨP (not Pr) M °*vaśāva*°; N °*vaśād aśeṣamalinam* || 17 A *sarvaś cāchragatōpi* || Pr *sanurūpaṃ* || 19 P *vada-radarāṇam* || 21 P *lūṃkte* || 22 Pr *sutarā* for *supūrā* || 23 N *śva-saṃtōṣaḥ ko puruṣa* || 29 A *lāṃgalābhilāṣi* || 30 Pr °*upakarāṇa* || 31 NAΨPL¹PrM unmetrically: *nā° katham upamīyate ga°*. BhL² with us || 32 P °*bruvāt* || 33 NAΨPL¹ *kim iyatāpi* for *kīyatāpi*; but *m i* is written in Ψ by cop. on another akṣara covered with gamboge; Bh *kīyatā api*; PrL² with us ||

Page 7.

1 M *pārthivā*, corr. by 2nd hand to *pārthivān* || 4 A *bhavatyū* [new line] *dā bhimataḥ*, corr. by 2nd hand to *bhavati saddbhimataḥ* || 5 A *cā* for *vā* || 6 A *svaspeṣṭi*, °*spe*° being written on some deleted akṣara by 2nd hand || 7 A *smā*, corr. to *sma* || Pr *śailāgreṃ*, M *śailāgre* || 9 M *rttukamanāḥ*. Ψ jumps from the first so °*bravīt* to the second so °*bravīt* (L 10), om. one of them and all between them. But the missing text supplied by cop. in marg. || 10 M *saṃtiṣṭati* || N *jānāsi* || 15 Pr *pareṃgitājñāna*° || 16 NΨPL¹PrMBh *aṃgitair*, but in Bh corr. by cop. to our reading. AL² with us || ΨPL¹PrM *bhāṣitena* || 17 A °*akṣravikāraiś ca*, corr. by 2nd hand to °*akṣrā*°, for °*vaktṛa*° || A *jñāyate* for *grhyate* || 18 Here bh sets in with *maprajñāprabhāveṇa* || 19 Pr °*dharma*, om. *ṣya* || Over *kathaya* gloss in bh: *tvam* || 20 A *mayātvam* || bhN °*nagaraṃ pra*° || M *kathataḥ* || Over *kathayataḥ* gloss

in bh: *sataḥ* || 23 A Ψ PL¹M *savidyānām* || 24 In bh gloss on *avaman-yeta*: *avagayati* [read *avagaṇayati*] || 25 A *asty evāparam* || Ψ PL¹PrM *asmi* for *api*; but in Ψ this reading has been corrected by cop. from *api* || 26 Ψ P *āprāptakālam*, Ψ with gloss on *ā*: *atīṣayena* || M *bravan* || 27 M om. *na* || bhN *viprayatvaṃ* || 28 Ψ PPrL¹Mp have this and the following line after stanza 25. The copyist of bh first wrote *api ca*, which he replaced by *tathā ca*. It therefore would seem, that the archetype of these MSS. had *tathā ca* and stanza 24 in the margin || APr *abhuktam*, *bhu* being corr. by 2nd hand in A from an akṣara which contained a *ya* || Over *rahasi* gloss in bh: *ekāṃte* || 30 A om. *api ca* || 31 Over *nāgarikaḥ* bh gloss: *caturaḥ* || 33 In bh gloss on *bhāvyaṃ*: *sthātavyaṃ* ||

Page 8.

1 In bh gloss on *durvintāḥ*: *duṣṭacaritrāḥ* || 3 A om. *kim ca* || 7 Over *prāyeṇa* gloss in bh: *higukto 'yam arthaḥ* || 9 M °*vasūni* || 11 In bh gloss on *cinvamti*: *bhujjantī* || 14 M *rājñā* || bhN *grāhavyākya* || 15 bh Ψ PL¹L²M *tadvāreṇāva*; Bh *na dvāreṇāva* (a wrong emendation); Pr *tadvāreṇāva*; A with us || N *vidvām(ta)* [sic] *prabhūdāreṇāva* || 16 Over *yo* gloss in bh: *rājā* || 17 In bh gloss on *ūsarād*: *kṣetrāt* || 20 In bh gloss on *dreṣṭi*: *dveṣaṃ karoti* || 24 M *grāṇā* for 'grago || In bh gloss on *pure*: *nagare* || 25 A *prabhur dvārāśrito* || 26 N ins. our stanzas 39 and 40 before our stanza 37 || Pr *jivati* || Ψ PL¹ *prabavan* || 28 In A this pāda has been supplied by 2nd hand || 32 Pr *amtahpuravaraiḥ*, N *amtahpuravaraiḥ* || In bh gloss on *antahpuracaraiḥ*: *rājñābhī* ||

Page 9.

2 Pr *na krocchrēpy apy* || 3 bhNA Ψ PL¹PrM *dviṣan*°; Bh *dviṣadvēṣaparo*, corr. from *dviṣedve*°; Hamb. MSS. *dviṣidvēṣaparo* || bhNA Ψ PrM °*dveṣapare*. In Ψ there is a hook over *re*, which probably is a deleted *i*-stroke; PL¹ with us || Ψ PL¹Pr *nityaṃ śiṣṭhānām*, hence M *nityaṃ śiṣṭhānām* || Ψ *vallabha* add. in left margin by cop., but the greater part of *va* has disappeared with part of the margin || 5 M om. the two akṣaras *na ku* || 8 M om. *sva*° || 9 M °*lopa-mām* || 10 A *dārā* || bhN Ψ *yathākārāḥ*, but in Ψ corr. by cop. to our reading; APL¹M with us || 15 Pr om. *api ca* || bh gloss on *vipattim*: *kaṣṭam* (or *kaṣṭa*) || 20 M *pragūṇas* for *sa guṇas* || 21 Pr *na brūyād*, *na brū* corr. from some other reading || 22 M *va* for *eva* || Pr *satā* || 23 M om. *uktaṃ ca* || 24 P *bhāgināḥ* || M om. *bhogināḥ* || M *nrūyaḥ* for *krūrāḥ* || 25 NA *surendrā*, Pr *saraudrā* || A *maṃtrasidhhyāś ca* || 26 bhNA Ψ PL¹Pr *nīcānīcjalāśrayāḥ* (NPr om. *ḥ*, in Ψ *ḥ* inserted subsequently by cop. before

śra°); in A corr. to °jalāśayāḥ by smearing the *r* with gamboge; M *nīcānīcajalāḥ śrayāḥ*, Bh *nīcānīcajanāśrayāḥ* || 28 M *śastrapāṇinām* || 31 A om. *yo* ||

Page 10.

1 Over *saruṣi* gloss in bh *pusi* (read *pumsī*) || Pr *natiḥ°*, bhN *nuti°* for *nati°* || bhN *ṛdviśadveṣaḥ*, PrBh *tadvīśidveṣaḥ*, Ψ *tadvīśadveṣaḥ*, PL¹ *tadvīśat-dveṣaḥ*, A with us || 2 bhNAΨPL¹PrMBh *dānam* for *dāna* || 3 N om. *vā jñānādḥikam* || 4 M *cāpi* || 7 Pr *tasya* for *tatra* || 10 M *ta* for *na* || Over *bhrā* of *bhrājate* gloss. of bh *ḍr* || ΨPL¹Pr *jjotsnā*, M *protsnā* || 12 M *saṁsu* for *santu* || M *yathābhhipretamanuṣyaṣṭiyalām* || In bh gloss on *anuṣṭhi-gyatām*: *krīyatām* || 13 Pr *rājñā* || 14 M *bhoggyauṇa°* || 15 M *pim-galābhīmukhaṁ* || 16 A *athāgacchatām* || M om. *apa° ve°* || A *vaitralatā* || 18 M *niddiṣṭe* || 19 Between *nakha°* and °*kuliśā* an akṣara has been deleted with black gamboge in A || bh *sana°*, corr. from *sane°*, N *sane°* for *māna°* || bh *ayi*, with gloss by glōssator: *komalāmamṭraṇe*; in N it is not clear whether we should read *api* or *ayi* || 21 In bh gloss over *devapādā-nām*: *bhavatām* || 23 M *nekkosaṇakena* || 27 M *ap* for *apy* || 30 In bh gloss on *prabhavāmīti*: *aham sama(rtha itī)uktvā*; the bracketed akṣaras worn off || Over *badhyate* gloss in bh *kena* || 32 M *dhanyodyo*, N *dhanārṣye* ||

Page 11.

1 In bh gloss on *asamāḥ samīyamānaḥ*: *kakraiḥ* (read *vakraiḥ*?) *militaḥ* || 2 AΨPL¹PrM *cānu°*, Bh *cāna°*, bhN *vānu°* || A *eva patiṁ* || Pr om. *tiṁ tyaja* || 3 In bh gloss on °*saṁgrahaṇo°*: *jaḍavum* || 4 M *yavi maṇi pra-tibadhyate* || In bh gloss on *trapuṇi*: *tāmre* || 5 In bh gloss on *virauti*: *vadati* || A *viḥāsate* || 6 M *joyitur* || In bh gloss on *vacanīyatā*: *nimḍā* || bh ins. *jaḍaḥ* after *ayaṁ*, but deletes it again; N *ayaṁ bhaktōyam ayaṁ jaḍaḥ* || 8 A *āpūjyate*; but over *jya* there are two spots of black gamboge. Perhaps the original reading of A was *āpūrjyate*, i. e. *āpūryyate* || 9 A *yadi* for *yad api* || In bh gloss on *svāmy*: *bhavān* || In bh gloss on *drśyase*: *tvam* || 11 ΨPL¹PrM °*matir* for °*gatir* || 13 Pr *tatōḍyama°* || 14 bhNAΨPL¹PrM *lohitākhyasya*; Bh with us || 15 ΨPL¹Pr *cātra*, M *cāramtra* for *tatra* || A °*vikrayaḥ*, corr. from °*vikriyaḥ* || 17 Pr °*nam* for °*naḥ* || 19 Gloss. of bh supplies *viṇā* in marg. || 21 N *mrgālo* || 22 In bh a gloss on *kaṁṣeyam*, which I am not able to make out with certainty (*paṭṭajūlam*?) || Pr *upalān* || bh *golosamaḥ*, corr. by gloss. to °*mavaḥ*, and this to °*mataḥ* || 23 Pr *śasāṁka*; all our other MSS., incl. A L¹ Bh and the MSS. Hh of the *textus simplicior*, read *śasāṁkam u°*; in bh this is corrected by a later hand to our reading. The MS. I of the *textus simplicior* has our reading, which must be a correction, as h agrees with H || 24 A *gopittago* [this *go* being corrected

from to] *rocana* [*t* added by 2nd hand] || 25 M *prākāśya* || Pr *te* for *kim* || 26 N *mūṣikā* || A *nihanṭavyāpakāriṇī* || 31 In bh gloss on *tān*: *paṇḍitān* || M *sā ru*°, corrected with other ink to *saṃru*°; A *saṃruṇaddhi*, corr. from *saṃmaṇaddhi* (?) || A °*lekhā* for °*sobhā*° ||

Page 12.

1 M *pimṅala* || 3 A transp.: *svā° pra°* || 4 bh *prachādann*, N *prachādann*, ΨPL¹ *prachādayaṇṇ* || A transp.: *na kimcit* || Pr *yady anā-khyeyam tad ādisatu* || 6 Over *dāreṣu* gloss in bh: *ślokaḥ* || A *puruṣeṣu* || 8 After *bhavanti*, A ins.: *pāṭhāmtaram*, without giving another reading || 9 Pr *sarve*, corr. from *sarveṃ* || M om. *na* || 12 M *ṣṛtye* for *bhṛtye* || 13 A *dukkhaṃ* || Over *sukhī* gloss in bh: *pumān* || 15 M *pimṅala* || 16 Pr *apūrvasatvaṃ* || 17 M *a* for *asya* || M *sarvena* || 19 Pr *tatrā* for *tathā* || 20 M *vāgnir* || PrM *bhidyata* || 21 Pr *taṃ* for *tan* || M *svāmitaḥ* || PL¹ *kulakramāgatavanam* || bh *iva*, corrected by a later hand into *eva* || 24 Ψ P(not L¹) °*prākārāḥ*, M °*prakārāḥ* || M *śabdamāsaṃtrāṇy* || M *bhayaṃkāraṇāḥ* || 25 Pr *meyā°* || 29 Over *darśitabhaye* gloss in bh: *satī* || 30 M *evohutaḥ* || 31 bhNPM (not L¹) *na* for *ca* after *raṇe* || bhN *bhūrutvaṃ* || 32 bhN *taṃ bhuvanatilakabhūtaṃ* || M transp.: *jananī janayati*, with an unfinished *su* between these two words ||

Page 13.

1 M *śanti°* for *śakti°* || 2 Pr *mānahīyasya* || bh *matih* for *gatiḥ* || 3 M *eva* for *evam* || Over *svāminā* gloss in bh: *tvayā* || M *dhairyaṇiṣṭambhaḥ* || 4 Over *medasā* gloss in bh: *māmsena* || 5 Fourth pāda in M: *yāvaca karma dāvarunvā* || 6 M °*eruvit* || bhN ins. *atha* before *katham* || 11 M om. *āha ca* || 12 Pr *vinīṣṭo* || M °*rākābhāṃ* || 14 M *parasūta*, with *pra* added by 2nd hand between *ra* and *sū* over the line || 15 Gloss in bh on *atha*: *athavā* || M *ṣṛṣyate* || 16 M *karotīti* || Pr *tasyā°sāratām*; bhNΨPL¹M *tasyāḥsāratām*. Gloss in bh adds *avagraha* over the line before *sāratām*, without deleting the visarga. A *tasyādsāratām*; Bh *tasyāḥsāratām*. Śār. 15, 4: *tasyās sārāsāratām*; but in Śār. this word is followed not by *jñātva*, but by *jñātum* || 17 Pr *kotukād* || 18 N *vaṣād* for *harṣād* || 19 M *bhojanam āpita van nūnam* || 21 N *paraṣacarmāvaśeṣaṃ guṇḥkhiṭam* || 22 M *iva* for *api*; Pr *kathamī na* ||

Page 14.

1 M *śrutvāiva* || Pr *medasā* || bh *nidhiḥ*, corr. to our reading, apparently by copyist || 2 bhN *vijñātum* || 5 After *kāryaḥ*, ΨPL¹PrM ins. || flourish || *kathā 2* || A later hand ins. *kathā 2* in bh || 6 In bh gloss on *parigraho*: *strī* (!) || N *dhairyāvadhairyaṇiṣṭambhaṃ* || 7 bh *doṣāḥ*, M *voṣā* ||

8 P (not L¹) om. *śāstram* || M om. *vāṇi* || 9 N *ayogyā yogyāś ca* || 10 bhN *evaiva* for *atratva* || ΨPL¹ *etsvarūpaṃ*, in ΨL¹ *ta* suppl. by cop. over the line after *e*, this *ta* being very small and rather illegible in Ψ || 12 M *nṛtyam* for *kṛtyākṛtyam* || 13 M *sunṛtyasya* || 14 In Ψ gloss on *dhavya-vāhe* by cop.: 'gnau || ΨPL¹PrM *ca* for 'pi || Pr *dusvare* || 15 M *nṛtyaḥ* || bh *eṣa*, corr. by gloss. to *eva* || 16 bhNAΨPL¹PrM *sacivair*; Bh altered: *manyate na samam dhāryo* || 17 ΨPL¹ *yadd* for *yady* || bhN om. *taḍ* before *gaccha* || M *bhadra* (corr. to *bhava*) *paddova tada gaccha* || 18 Pr *madanako* || M °*sāra* for °*sārī* || 22 M om. *tavimānitāḥ* || 23 M om. *bhavanti* || 24 M *yathāvad* for *yāvad* || 25 In bh gloss on *vyāpādāyitum*: *hamtum* ||

Page 15.

2 M *smāpadaṃ*, corr. to *smapadaṃ* || 5 ΨPL¹PrM *vicimṭayan* || M *āyātam* || 6 N *yathā sarvaṃ* for *yathāpūrvam* || 7 bhN *satyaṃ* for *sattvaṃ* || 8 M *agri* for *api* || M *kiṃyāmi*° for *kiṃ svāmi*° || N *virūpyate* || 9 M *nūnu-jām* || 10 M *vināśanaṃ* for *vināśaḥ* || 11 N om. *tathā ca* and stanza 92 || 13 Pr *sarvadevamayaś cāśya* || 14 NPr *devo* || 17 Pr *mūrdhhanī* for *mṛdūni* || 18 bhNΨL¹PrM *samutṛtān*, P *samustritān*, A *samṛtṛtān*; Bh with us; see above, p. 33 || 19 M *prahatsv* for *mahatsv* || After stanza 94, N ins. this one: *gaṇḍasthaleṣu madavāriniḥbaddhārāgamattabhramadbhramarapā-datalāhatōpi* || *kopaṃ na gachati nitāṃtabalōpi nāgatūlye* (!) *bale na ca lavān pari kopam eti* || 21 M *ānyāmi* || M *prṣṭa*° for *hrṣṭa*° || 22 M *manasa stutim* || N *upagataḥ* || 23 M *pady* for *ehy* || In bh gloss on *duṣṭavarṣabha*: *he* || 24 M *nibhiko* || bh *na sīdasi* for *nadaśīti* || 25 ΨPL¹Pr *tac ca śrutvā savi*° || 26 PBh 'bruvīt, corrected by the copyist of P to 'bravīt || M *svāmarṣam* || 27 M *jñānasyati* || M *maṇḍalam vaṭṭasyāse* || 28 N *piṅgalakānidhātō* || M *tanvā* for *tac chrutvā* || 29 M ins. *anak* between *viśādam* and *agamat* || M *bhadra vān* for *bhadra bhavān*, corr. to *bhavān* by smearing *dra* with *gamboge* || M *sādhkusamāvyaro* || 30 M *yad* for *taḍ* || 31 M *sakāśād dāyitavyaḥ* || M *bho syatyam asikītam* || M *nīti śā* || 32 N *grataḥ* for *yataḥ*; the copyist of bh first began writing *ga*, but corrected it to *ya* before this akṣara was finished ||

Page 16.

1 M *bhūmaḥ* || 2 M *cintātaḥ* or *cittātaḥ* || PrM om. *kvacit*; in Pr a later hand adds *jātu* in margin to be inserted before *kenacit* || 3 bhN *tatas* for *tat* || M *ta* for *tatra* || 5 M *bhavān* for *bhagavato* || M *ida smḍha* || 6 bh *śiṣyā*°, N *śiṣpā*° for *śaṣpā*°; Pr *sappāgrāhi bha*° || ΨPL¹Pr ins. *tat*, M *te* between 'smi and *kiṃ*, M om. the punctuation || M *ma* for *mama* || 7 In bh gloss over *sabhayaṃ*: *yathā*, then an akṣara which I cannot make out || M *devatāprasādam* || 8 Pr *śiṣpabhojanā* || M *maṇḍamto* || In bh gloss on

dhramanti: satvāḥ || 9 M *camḍrikāvāhanasya* || 11 M *racādamanapāna°* for *khā°* || In bh gloss on *khādana°*: *bhojana*, and *jo* by the same gloss. over *khā* || 12 Ψ PL¹PrM °*dakṣaṇā* || 13 In bh gloss on *sumate*: *he* || 14 Ψ PL¹PrM °*dakṣaṇā* || M *śyapathapurassaraṃ* || 15 M *vovedam* for *cēdam* || 16 bhN *amtaḥsarair* || 18 N *tathā ca* || M *sānnipāteke* || 20 *prasādasamukho* is a misprint for *prasādasamṃukho*; Pr *prasamṃukho* || Pr *na*, M *nā*, corr. to *nā* for *naḥ* || 21 N om. *yataḥ* || 22 Ψ PL¹Pr *śasīre* || 25 M so for 'saru || 27 Pr *rājadhuraṃ* || 29 M *vibhāvāḥ* || Pr *arṃeṇa* || In bh gloss on *vibhāvāḥ*: *vitta* || 30 P *nṛpajāt* || 31 N *yathaucita* || 32 M *padarūṣaṃ* || 33 Pr *saṃjīva āha* ||

Page 17.

2 N transp. *tatra* after *nāma* || 3 M *sakalapunarāyakaḥ* || 4 M *caturvatā* for *ca kurvatā* || 7 Pr *dvizyatām* || 8 Ψ PL¹PrM *pārthivena* || 9 Pr *mahate* || 12 N *tatpuravāsino* || 14 In bh gloss on *sāntahpuro*: *sābhāryaḥ* || Ψ *ānryābhyarcitaḥ*, but corr. with a very small zigzag line to our reading. Hence PL¹, misunderstanding Ψ 's correction: *ānryābhyarcitaḥ* || 15 M *grhya°* || Pr *gaurabha°* || 17 In bh gloss on *ardha°*: *galotho*, and on *niḥsāritāḥ*: *kāḍhyo* || Pr om. so 'pi || N *akaluṣitāṃtaḥkaraṇo* || 19 bhN *acimtayati*, om. *ca*; but the copyist of bh adds *ca*, correcting *t* to *c* before he has finished the akṣara || 22 N *upakarttum* || M *nilajaḥ* || 23 M *caraṇakāḥ* for *caṇakāḥ* || M *bhūṃkṣm* ||

Page 18.

1 Pr *kathācit* || 2 M *dhūṣṭatvaṃ* || 4 In bh an akṣara has been deleted by the copyist after *bho* and replaced by 2; bhN *bho* once || 5 Pr *tilena* for *dantilena* || bh °*jāgareṇa*, N °*jāgareṇa* || 6 bhN *mārjanakarmastasyāpi*, Ψ PPrMp *mārjanakarma kurvato 'pi*, L¹ *mārjanakarmma kurvato 'pi* for °*ratasyāpi*. Our text gives the reading of ABh and Hamb. MSS., to which bh's reading evidently goes back || 8 bh *apratihatamatis*, but *ma* corr. by cop. to our reading || 11 bhNA Ψ PL¹PrMpBh *yad eva* for *yad divā* || 12 bh *vā*, corr. by cop. to *ca* || 14 M *yadi vāpāyaṃ* || Second *pāda* in Pr: *nṛṇāṃ hrdayasamsthitaṃ* || 15 M *sagūḍham* || 16 bhN om. *viṣaye* || 17 Pr *jalpati* || 19 After *tathā ca*, N inserts this stanza: *dūrodāracaritracitravibhavaṃ dhyāyanti cānyaṃ dhyā | kenēchaṃ mārthatothavadiva premāsti vāmabhruvāṃ | 1 |* || 21 bhNPr *vāmalocanā* || 22 M om. *kṣaṇo nāsti* || Pr *prārthayatā* || 23 M *upajñāyate* ||

Page 19.

4 M *prasādapaḍmuro* || 6 Pr *deva* for *eva* || 13 bhBhK *dyūtakāre* *ca* for *dyūtakāreṣu*. The MSS. I h of the textus simplicior with us; H *dyū-*

takāreṣu || Pr om. *satyaṃ* || 15 In bh gloss on *madyape*: *nare*, and on *tattvacintā*: *jñānaṃ* || 17 Pr om. *vā* after *anyasya* || 19 M *i* for *iti* || 20 In bh gloss on *viṣkambhitam*: *āgataṃ* (!) || 21 ΨL^1 (not P) *goraṃbhako* || 22 M *rājaprabhādadurlalīto* || bh *daṃṭalīkaḥ* || PL^1 (not Ψ) *svayaṃ nigra-hakarttā ca* ||

Page 20.

1 $\Psi PL^1 PrM$ *iti tataḥ śrutvā* || 2 Ψ (not L^1) *goraṃbhakasya*, N *gora-kasya* || 5 Pr *sa hi sarvatra pūjyate* || 7 Pr *garābhūtim* || In bh gloss on *parābhūtim*: *parābhavaṃ* || 8 M *vilāṣya* for *vilāpya* || Pr *vilakṣyamanāḥ*, PL^1 *vilakṣamānāḥ*, both omitting *śodvegāḥ* || Pr *gauram* for *gorabham* || 11 M *vṛṣṭo* for *drṣṭo* || 12 bhN om. *gatvōvāca*, om. *tam* || 19 M *sa mārjana*^o || 20 M *viḥkṣīḥbhakṣaṇaṃ* || 21 bh *atra stutaṃ* for *aprastutaṃ* || 22 bh *yadasi*, corr. by cop. (?) to *vadasi*; N *nadasi* || bhN *kṛtvā* for *matvā* || In bh gloss on *vyāpādayāmi*: *hanmi* || 24 M *dyūtākṛtyā* ||

Page 21.

1 M *vesi* for *vedmi* || 2 M *ma* for *mama*, p om. *mama* || 3 $\Psi PL^1 Prp$ *rājñā cīntitam*, M *rājñār vīritam* for *rājā* || M *kā* for *karma kurvatā cirbhīṣikā* || 4 bhN *yathāyaṃ mamāyaṃ* || 6 bh *saṃmānena*, N *saṃmānena*, Pr only *saṃmān*, with *virāma* under the two *n* || 7 M *ta* for *na* || M *rājanṛtyāni* || 9 Pr *nijābharaṇāni* || 10 M *svādhivāre nayojayām āsa* || 11 M *ne jūjā-yati* || After *iti*, $\Psi PL^1 PrMp$ ins. *trītyā kathēti* || 14 Pr *deva* || 15 M *tanṣkṛtadakṣiṇa*^o || bhN Pr *dakṣaṇa*^o || 16 $\Psi PL^1 PrMp Bh$ *ayi* for *api*; in Ψ *pi* after *ayi* deleted with *gamboge* || 17 $\Psi PL^1 M$ (not Prp) *nivasatīti*, in Ψ rather invisibly corr. to our reading || 18 In bh and Ψ over *vayasya* gloss: *he* || M *meduḥja*^o for *madbhūja*^o || 19 Pr *viḥārīṇo ājasraṃ* || In bh gloss on *ājasraṃ*: *niraṃtaraṃ* || 20 bh *rautva*^o for *raudra*^o, corr. by a later hand to our reading || 21 Over *ājñāpayati* gloss in bh: *bhavān* || 23 Pr *svairam pravāraṃ* || 25 N *prāgalbhena* || Over *stokair* in bh gloss: *śvalpaḥ* || 26 Pr *viyojya* || 27 bhN *kevala* || bhN *maṃtrayet* !, which a later hand in bh corrects to *maṃtrayetāṃ* || 28 M *śeṣasarvopi* || bhN *mṛgajano*, M *mṛgaparijānā* || $\Psi PL^1 Mp$ *dūrīkṛtas* ||

Page 22.

1 In Ψ , *°bādhitā* has been corr. by a later hand to *°bādhitau*; $PL^1 p$ *kṣudhāvadyādhitā* || 2 PrM om. *yataḥ* || 3 M *atha connatam* || 5 N *yataḥ* for *tathā ca* || bhN *saṃgrāmasamyuktāḥ* || 7 $\Psi PL^1 PrMp$ *anyac ca* || N *kurvanti*, in spite of *yo* || 8 Pr *artsitā* || 9 Pr *māsādhīr* || 10 N *bhūpa* || In bh gloss on *cikitsakāḥ*: *vaidyā*, with a small *visarga* added over the line || 11 bh *sūdrānām*, N *sūdrānām* for *mūdhānām* || Pr *paṇḍitāḥ* ||

12 bh *pramāthiditām*, *thi* del. by cop. || M *gahamedhinām* || 13 bh NA Ψ
 PL¹ Pr M_p *ganikā*; Bh with us || Ψ PL¹ *śālpināḥ*, M *śālpitā* || 14 M *prī-*
kṣante || 17 N *aprasādhanaṭām* || 18 Pr *savo parijanaḥ* || 22 In bh
 gloss on *ambikāsutāḥ*: *dhṛtarāṣṭra* || 24 M ins. *u* between *ca* and *gacchataḥ* ||
 M *unmārgavācyaṭā* || M *mahāmātrāḥ*; bh NA *mahāmātyāḥ*, Bh *mahāmātya*, MS.
 H of Simpl. *mahāmātyā*; MSS. of Simpl. *Ih* and the Ψ-class with us || In bh
 gloss on *saṁpagāḥ* (instead of on *mahā*): *ādhoraṇāḥ* || After our stanza 121,
 N ins.: *atthum vāṁchati sām̐bhavoḥ gaṇapater ākhu kṣudhārttaḥ phañiḥ tam cai*
kraucariṇoḥ sa eva girisutāsīm̐hōpi nāgānanaṁ | icchaṁ [misread for itthaṁ] yatra
parigrahasya ghaṭanāṁ sām̐bhora api syāt grhe tatṛṇyasya kathāṁ na bhāvi jgagato
yasmāt svarūpo hi tat || 25 bh *śasyabhojī* || In bh gloss on *karṣitāḥ*:
dhṛtāḥ || 26 Pr *svāmin* ||

Page 23.

2 N *pradeśe* for *deśe* || In bh gloss on *parivrajako*: *saṁnyāsī* || 3 In
 bh gloss on *sūkṣma*: *oṣiṁ* || 4 Pr *mahatā* || 5 In bh gloss on *na* . . .
viśvasati: *na viśvasaṁ karoti* || In bh a mark over *kakṣāntarāt*, but in the
 margin only *aul* 1, without a gloss || 6 M *atha*, om. *vā* || M *vedam* ||
 9 M *rivittāpa*° for *paravittāpa*° || Ψ Pr M 'tra *mātrām*, PL¹ 'tra *mātram* for
 'rthamātrām || 10 Pr *vyacīṁtayatvāt | kathāṁ* || 16 Ψ *nāviśvaḥ*, *sta* being
 added over the line by cop. over *śva*; hence PL¹ *nāviśvaḥsta*, M *nāviśvasa* 1,
 Pr p *nāviśvastāḥ*, this reading being corrected in p by another hand to our
 reading || 17 N *karthum* for *om* || 18 Pr *bravāṇaḥ* || 22 Pr om.
devaśarmā ||

Page 24.

2 Pr om. this line || 3 *prathame* also A and Hamb. MSS. and h. Cp.
 l. 1; Bh *ādye* for *prathame* || Pr *matim* || 4 Ψ P Pr M Bh *kṣiyamāṇāsu*, *nā* being
 corr. in Ψ by cop. from *ne*; L¹ *kṣiyamāṇāmesu* || 6 Ψ *saṁjāite*, corr. by cop.
 to our spelling || 7 Pr *kāyai* || N *vetti* for *citte* || 10 Pr *dī* (new line)-
dīkṣita mām̐treṇa || 11 M *muṣṭam* || 12 Over *liṅgasya* gloss in bh:
hara || 15 M *de*, om. *vaśarmā prāha* || 17 N om. *yataḥ* || 18 M
saṁgāraṁ for *saṁgāt* || 19 M *kubhanayāt* || M *khagarūpāsanāt* || 21
 bh and MS. h of Simpl. *strī*, corr. in both these MSS. by gloss. to *hrīr*, which
 is also the reading of Ap. MSS. H I of Simpl. *strī* || M *prasādād* for *pra-*
mādād || 24 bh N *te nāma* for *tena me* ||

Page 25.

2 bh N Ψ om. all between *anayat* and *tathāpi*, l. 3. But in Ψ the missing
 words are supplied in margin by cop. (*śōpi hastapād . . . marddanena patri . . .*
nayanādikay . . . paricaryayā tam . . . paritoṣam anay . . ., the dots indicating
 akṣaras which are lost in the MS. with part of the margin). All the other

MSS. of the Ψ -class including L^1 are complete || M pavitrakāṇayanādīkayā || 9 Pr °śyaśpa° for °śiśya° || M kascidagrāmātramnārtham || 10 M °trāsehanā° for °trārohanā° || 12 M om. athātvam tasya gacchato || 13 M a[new line]-tārya || 14 $\Psi PL^1 Pr M$ devārca° || 15 yāgeśvaraś ca with us ΨPL^1 and h; Bh and Hamb. MSS. yāgeśvaraś ca; bhNA yāgeśvarasya, corrected by the copyist of bh himself to our reading; PrMp jogeśvaraś ca || 16 M sāthamvadhānena || 18 M om. °guṇa° || 19 L^1 tāvat bahudayūtha°; P tāvat vahudayūtha° || bh hūdayugala°, N hūdayugala°, Pr hūdayugalam, $\Psi PL^1 Mp$ hūdayugalam; ABh with us || 20 M nūpi for bhūyo°pi || M samupatya || 21 bh praharator, r being added, as it seems, by a later hand. N with the other MSS. || M °pratibahacintaḥ || 22 Ψ gomāyus taylor, s being corr. by somebody, who took ta for ū, to bh (reading gomāyu bhāyor); PL^1 gomāyusūyor || Pr vicimtayāt ||

Page 26.

1 M jumbuko || M saṃghaṭṭi || 2 N āśyatīti || 5 bhN $\Psi PL^1 Pr p$ socyamāno, M sovyamāno; ABh with us || In bh gloss over uddiśya: smṛtvā || 6 Pr om. āgacchati tāvad || 8.Pr mātram || 10 Pr samucchāya || $\Psi PL^1 Pr$ pūtkartum || 12 $\Psi PL^1 Pr Mp$ evaṃvidhaṃ for evaṃ bahuvidhaṃ || In Ψ , vayaṃ has been corr. by a later hand to ahaṃ || MSS. cāṣāḍhabhūtinēti (bh vāṣāḍha°); corr. of Ψ adds in marg. muṣitaḥ || 13 M śanaiḥ only once || 14 Ψ likam; cop. adds ko in marg.; $PL^1 Pr M$ kolikam || Over °kṛte in bh gloss: nimitta || 15 M pravilitam for praca° || 16 M sūyedhi for sūryoḍhā || N tavāṃchatikaṃ; M tavātika || 18 Cop. of Ψ jyo, a later hand adding apraṇā in marg.; bhN apraṇājyo, Pr sapraṇājyo || bhN sūryoḍhā ||

Page 27.

4 $N \Psi PL^1 Pr Mp$ koliko; bh with us || 5 bh saekṛtya || 8 M om. nā devada || 10 bh duḥsaṃcārāsu; N duḥsaṃcārāsu, but corr. by cop. to bh's reading || 11 In bh patyur corr. by a later hand to pabhpur || After stanza 183 P (not L^1) ins. tathā ca || 12 N paryamkēpy āstaranam; ΨPL^1 paryamke svāstaranam, M paryamke sthāstaranam, Pr paryamke svasteranam, p paryamkasyāsta°; bh with us, but °śv ā° (which may easily with N be misread as °py ā°), corr. by a later hand to °śv ī° || N manoharām śayyām || 13 bh cauryataralabdhāḥ, corr. by cop. to cauryataralabdhāḥ; N cauryataraladhā || 16 Pr parapum, then one akṣara smeared with gamboge, then saṃsaktā || 17 $\Psi PL^1 Pr$ devaśarmmaṇo, M devaśarmmaṇā || N uvāca for āha || M bho bho gavan || 20 N bhartā for tadbhartā || 21 $\Psi PL^1 Pr p$ skhalan, N khalan, M svalan || 22 Pr gr̥hītagr̥hītamadya° || bh vyāghutya, corr. to vyāvṛtya, as it seems by copyist; N vyāvṛtya || 23 $\Psi PL^1 Pr$ kolikas, M kālīkas, p kaulikas ||

Page 28.

9 bhN *pratīkṛtavacanam* || 10 bhNAΨPL¹Bh *tavāpavādam*, Pr *tavā-*
padam, M *tavādam* for *tavāpavādam* || 11 bhN *karisyāmi* || 13 M
drāhabamdhane nadvā || 14 ΨPL¹PrM *kolikam* || 16 M *sā āha* | *asya*
mamdvasthām || 17 M *kāliminam* for *kāminam* || Pr *asminn* for *atrasminn* ||
 18 PL¹M *samāga iti* || 19 M *maiva* || Pr om. *yatah* || 20 NPr *viṣa-*
masvādu || 21 Pr *taṃ* for *tan* || bhN *manyate* for *manye* || ΨPL¹Pr
samsitam, M *sasitam*; in Ψ gloss by later hand: *slāghitam* || 22 N om.
tathā ca and stanza 139 || 24 M *taruṇyaphalabhāja* ||

Page 29.

2 M *baṃdhakī* || 3 bhNΨPr *bhavaty* for *bhajaty*, in Ψ corr. twice to
 our reading, but *ja* twice deleted again. PL¹ with us || 4 Pr *i* for *tat* ||
 5 bh *yatiḥ*, but corr. to our reading by cop. || 6 PL¹ *prabodhakḥ* || 7 Ψ
tvām for *tvam* || 8 bhNΨPL¹PrM *tathatva tathā*; ABh with us (only
 °ṣṭi). MSS. HI of Simpl. only *tathānuṣṭite*, h *tathānuṣṭito* || ΨPL¹Pr *kolikah*,
 M *kālikah* || 9 M *trṇe* for *kṛṇe* || M °*rata* for °*gata* || 10 M *ruṣa* for
paruṣa || 11 M *puruṣam ca da nadasi* || M *tas tvām* for *tat tvām* || M
śarabhedayān na, om. *kimcid ūce* | so °*pi bhū* || 13 N *vā* for *sā* || 17
 ΨPL¹Mp °*caritam* || N om. all the text between *apaśyat* and *svagrham abhyetya* ||
 18 ΨPL¹PrM (not p) *kolika* || 19 bh *svagrham āgatya*; but the *ā*-stroke
 has been deleted, and *ga* has been corrected first to *ma*, then to *ya*, and over
 it *bhe* has been written. All these corrections have been made by the copyist
 himself || 20 *ayi*, not *api*, before *śivam*, also the Hamb. MSS. and h || 21
 M *vam* for *śivam* || 22 M *māyam* for *ndyam* || 23 M *anūyo* for *bhūyo* ||

Page 30.

1 M Bh *baṃdhakī* || N *sāpekṣam* || 2 M *dhig* only once || ΨPL¹PrM
 (not p) ins. °*yam* | (PrM omit i) after *ko* || Pr *pativratim* || 3 N ins. *sarve*
 before *lokapālāḥ* || 6 M om. *ahaś ca*; p *divā ca* for *ahaś ca* || 14 N om. all
 between *vismayamanā* (sic!) and *idam āha* || 17 In bhBh gloss on *uśanā*:
śukraḥ || In bh gloss on *veda*: *jānāni* (sic!) || 23 M om. *puruṣair gutas tāḥ* ||

Page 31.

2 N has exactly our text; but the copyist himself corrects his reading
 to *hr̥ḍi hālāhalam eva kevalam* || 5 bh °*bhuvanam* || 6 N *kapaṭaśatamayam* ||
 9 N *diśos* || 10 Pr *vane*, N *pravacane* for *ca vacane* || N *mādyam* || 11
 In bh gloss on *kathitam*: *kaviḥkṛt* || 12 PL¹ om. *guṇo*; M *guṇe* ||
 20 After stanza 149, N ins.: *samudravācivā calasvabhāvā samdhyābhrarekhēva*
muhūrttarāgāḥ strīyaḥ kṛtārthā puruṣam nirarthakam nipīḍitūlaktakavat tya-
jaṃti | 6 ||

Page 32.

3 N *ācaraṇāyaṃ* || 5 bhN *dvāraṃ sthilo*; Hamb. MSS. *dvāraḍeṣasthito*, h *dvāraḍeṣasthikēpi* || bhN *°kṛtyotsakatayā* || 7 Pr *ḥṣaura°* for *paura°* || 9 ΨPL¹PrM *samagra°* for *samasta°* (L¹ *°ksurbhāmā°*) || M *krodhāviṣṭaḥ sa* [a later hand adds n] *sasyāḥ* || 10 N *prakṣitavān* || ΨPL¹Mp *athānyasmin*; Pr om. *athāsmīn* || 11 bhNAΨPL¹PrMpBh *pūt°* for *phūt°* || N *pāpīndrena* || 14 M om. *nāpitaṃ* || M om. *ḍṛḍhaprahārair jarjarīkṛtya* || 15 In Ψ gloss on *dharmā°*: ... *sabhāṃ* (the dots indicating some akṣaras lost with part of the margin) || 17 N *svarādeṣu* || M *nodharaṃ* || 19 M *°varṇaśaṃkita°* || 22 bhN *lalāṭaḥ sve°* || bhN *bhūriṃ* || 23 bhΨL¹Pr *kampyamānam*, P *kapyamānam*, N *kapyamānam*; MA with us. Bh *kampamānas tv a°* || 24 ΨPL¹ *tasmā* for *tasmād*; in Ψ a nearly invisible *t* added over the line ||

Page 33.

2 M *vṛṣṭaḥ* for *hṛṣṭaḥ* || 3 N *sāmarṣa* || M *śuci* || 4 ΨPL¹PrM *°caritro*, but in Ψ corr. from our reading || 5 bhN *āroṣyatām* || 6 M *cadhyasthānam* || 7 M om. *dharmādhikṛtān*; Pr *dharmādhītān* || N *°nāva* for *°nāṣa* || 9 In bh, *huḍa°* has been corr. from *huḍu°* by the copyist || 12 bhNAΨPL¹PrM om. *vṛttānta*, reading only *trayaṃ api*. Our reading is that of the Hamb. MSS. and of Bh. The MS. h of Simpl. has a gap here || 13 M *vimucya eva vronu* || 14 M *avadhā*. bhΨPPrM transp.: *roga-bhāk ca*. NApBh with us. L¹ om. *ca*. MSS. HI of Simpl. [h has a gap here]: *ca rogavān* || 15 bh(not N)AΨPL¹PrMp om. this line. In bh it has been supplied by corrector (reading *vyāṅgatā*). Bh and Hamb. MSS. of Simpl. have this line (Hamb. MS. H reading *hy eṣā*, I *hy etā* for *teṣām*), Bh *aparādhō* for *°dhe*. The MS. h of Simpl. has a large gap here || 16 AΨPM *nāśikūchedaḥ* || N *ḍṛṣṭvāṃtā* || 18 M *saṃyamsthāpya* || M *kuyuddhene°* || 19 After *°ādi*, ΨPr add *kathā* || 4, P adds *kathā* || flourish || 4; M *kathā* || 4; p: *cathurthī kathā* || 4; Bh *caturthī kathā* || 20 ΨPM *buddhispharaṇam* || 21 bhNAΨPPrMp om. all the text between *vartate* and *ḍamanaka*, l. 25. It has been supplied in our text from L²Mt²BhK, which, however, omit *piṅgalakaḥ*, l. 22 (but see Śār. A 39 to A 40) || 23 Bh *mahūrājō* || 24 Bh *bhṛtyai vāryam* ||

Page 34.

2 M *mahatva* for *mahac ca* || 4 Pr *śvid*, bhNAΨPM *ścid* for *svīd*; Bh a horizontal stroke marking a missing akṣara (for *āho*), and *strīd* for *svīd* || 6 Pr *guṇatīlomaṇ* || 7 Pr *ekatamasyādbhāve* || M om. *abhāve* || 8 Pr *yugaḍ vā* || 10 Pr *mṛga*, om. *yā* || bhN *pātam* || N *iti* for *ityādi* || M *tatra kā pajeṣu varttate*, om. *majair vya° ko* || 11 M *varttate* || 12 Pr *asamīkṣita siddhoṣa°* || N *°śravaṇam* || 13 bhNΨPL¹PrMp *baṃdhavadha-*

cchedavidhir (L¹ *vam*°), A *bandhuvichedavidhir*; Bh and Śār. with us || bhN °lābhe for °lobho || 14 M *uvati* for *bhavati* || 15 In Ψ gloss by cop. over *drava* of °*vidrava*: *nāsa*; hence M °*vināsa*° for °*vidrava*°; Pr °*vināśadrava*°; bh °*vidrava*°, but corr. by cop. to °*vidvaca*°, which is the reading of N || ΨPrM °*vr̥ṣṭir*, L¹ °*vr̥ṣṭi* || 16 Pr om. *pīdanam* || 18 M *ati* for *api* || M *prati-lokam* || 20 After *variate*, Pr inserts *evam śeṣeṣv api guṇeṣu* || 21 Ψ *śaṣpabhoji*° corr. by cop. to *śaṣpabhoji*°, which is Pr's and P's reading; L¹ *savyabhojādharmaṣv eva*; bh *śaṣyabhoji*° || 22 Pr e, om. *va prāyena* || 24 bhN *vaktavyam* for *tat katham* || M °*bruvit* || 27 N *vināśitaḥ* || 28 Pr om. *katham etat* ||

Page 35.

5 M *ava* for *eva* || bh °*nirvedanāpi*, N °*nivedanāpi*, *tenāpakāra*° being corrected by the copyist from *tenāpakāri*°; ΨPrM *tenāpakārinirvedanendāpi*; A *tenāpakāranirvedatōpi*; Bh with us || M *ciraparicita* || 8 N *apamānena* || 9 Bh *nipatyābruvit* || 10 M *māmānena* || 11 Pr *evam*, M *evvā* for *eva* || 14 bhN °*sama* || 17 bh °*nivṛtiḥ*, Pr °*nivṛttiḥ* || 18 ΨBh *prāṇaśaṃsaye*, M *prāṇaśaṃsaye*; L¹ with us || bh *duḥkḥaparibhāgo*, NΨPL¹PrMp *duḥkḥaparibhāgo* (L¹ °*bha*° for °*bhā*°, M °*gā* for °*go*), A *duḥkḥaparibhāgo*; *ta* and *bha* are very similar in the old MSS.; Bh *duḥkḥaparito* || 19 M *roṣitā* for *ciroṣitā* || 21 ΨPMP °*calakena*, Bh °*calakena*; L¹ *jīvatī thaṣulakena* || M *ca* for *vā* || 22 M *roṣitā*° for *ciroṣitā*° ||

Page 36.

1 N *asyāparādham karisyāsi* || 2 bhNBh *yad* for *yady* || 4 Ψ *tathā* for *yathā*, but *ya* written by cop. over *ta* || 5 M *sāmorthyam* || 8 M *ti* for *saṭi* || In Ψ gloss on *prāptakālaṃ*: *avasarocitaṃ* || Pr °*pātād* for °*ghātād* || 9 M *paribhāvaṃ*. In Ψ gloss on *paribhāvitam*: *jñātaṃ* || 10 Ψ *durātmanā*, corr. to *durātmā* || 13 N *kulaṣṭātā* || 17 ΨPL¹Prp *īrgāla āha*, M *īrgā* ॐ *āha* || 19 N *sarastīre kacho bakaḥ* || 20 M °*bhakaṣā*° for °*bhakaṣaṇa*° || bhNΨPL¹PrM *sarastīre*; Bh *sarastīrai*; A with us || 21 bhN *bhakaṣayana* || 22 ΨPL¹Prp om. *ca* || M om. *kulirakaḥ* || Pr *sma* for *sa* || 23 ΨPL¹M *mama* for *māma* ||

Page 37.

2 NPr *āsvādātā* || 3 bhM *abhyāhitam* || 4 ΨPL¹ *vr̥ddhābhāve*, corr. in Ψ to *ruddhābhāve*, which is the reading of Pr; M *maruddhābhāve* for *mama vr̥*° || bhNΨPL¹PrM *asyācchedo*; Bh *sukhavṛtiter ācchedanam bhāvīti vimanāḥ* || 5 bhN *ityāhitam*, ΨPM *abhyāhitam*, Pr *atyāhitam*, corr. from Ψ's reading; L¹ *amihitam*. ABh with us || 6 ΨPrMP *matsyabamdhanaṇām*, L¹ *matsya-vamdhanaṇām*, Bh *matsyabamdhinaṇām* || 7 In Ψ gloss on *vyāhāraḥ*: *vacanam* || M om. *tatra śvaḥ* || 8 M *prakṣepyate* || M *nagarasamīpyahradas* || bh(not N) AΨPL¹PrM(not Bh) om. *yo* || 9 Pr om. all between *vṛtti* and *śokenā*°,

1. 10 ॥ 10 M °vīrtto for °nīrtto ॥ 12 M सुतः for bhrātaḥ ॥ 15 M ma for mama ॥ 16 Pr agādha ॥ ΨPrMp samkrāmayitum, L¹ samkrāmayitum ॥ 17 M mā for māmā ॥ 18 N om. mām ॥ 21 M svajēvitam, corr. by 2nd hand to svakaj^o ॥ 22 bhN duṣṭamatim; ΨPL¹Prp duṣṭam, in p corrected, by a later hand, to our reading ॥ M duṣṭamatellīnam avasaya cittena; A duṣṭamatir amṭallīnam eva vihasya; Bh maṇḍamatir amṭarllīnam avahasya ॥ ΨPL¹PrMp transp. evam and samarthitavān; ABh with bhN ॥ 23 bh edam for evam, corr. by cop. from evam ॥ M yā for mayā ॥ 24 M pra[new line]jñāya ॥

Page 38.

1 M pradeśa ॥ 2 ΨPrMp sametye [p add. vām] vacanāt bhū^o, L¹ same-tyevaca bhū^o ॥ bhN om. 'pi ॥ 4 M mā for māmā ॥ 6 M ins. etadīya-piśitena before etadīyapiśitavīṣeṣam ॥ Pr °vīṣeṣanapūrvam for °vīṣeṣam a^o ॥ 7 M vinayati for viyati ॥ 12 N svarstho ॥ N kuṭīrakenḍ^o ॥ ΨPrMp transp. mahatḥ matsyā^o; L¹ kuṭīrēṇḍdho 'valokayitā ma, then blank for two akṣaras, then mahat matsyasthi^o ॥ 15 M keci[2nd hand adds in marg.: t vairivi] cakṣaṇāḥ ॥ 16 Np add ca after tathā; Pr tad yathā for tathā ॥ 23 M avalikhasā ॥ 24 PL¹ utpathapannasya ॥

Page 39.

3 N om. na kṣipati ॥ 4 Pr om. kṛte ॥ 6 bhNΨPL¹PrM śīra-chedam; Bh śīraḥchedam; A śarachedam avān, avān corr. by corr. to avāptavān ॥ 9 bhN tacchiracikṇam ॥ 10 Pr nūtidūra ॥ 12 ΨP samānitāḥ, L¹ samā-gatāḥ ॥ 14 N om. all between bravīmī and śṛgāla, l. 16 ॥ After iti, ΨPL¹PrM kathā, p kathā 15 ॥ Bh paṇcamā kathā ॥ 15 M om. kathaya ॥ PL¹Bh vidham ॥ 16 ΨBh gacchat, PL¹ gacchan for gacchatu ॥ 17 ΨM pratimadino ॥ 18 M pradakṣipatu ॥ 20 ΨPL¹ kasyaci; in Ψ a very dim t added over the line ॥ 21 PL¹ °sātram muktā^o ॥ 23 bhNΨPL¹Pr Hamb. MSS. tam; ABh and Simpl. h tan; M varṣadhārās vetam tṛyamānam ॥

Page 40.

1 ΨPL¹PrMp om. tat ॥ ΨPL¹PrMp prakṣipya ॥ 4 bh yathābhila-khitaṃ, ΨPL¹PrMp yathābhiliṣitaṃ ॥ Ψ gatāṃ, corr. to gatā, which is the reading of PL¹ ॥ 6 bh upāna for upāyena ॥ N hitaṃ for hi tat ॥ After iti ΨPL¹PrMp ins. kathā, another hand adding 6 in p; Bh gaṣṭī kathāḥ ॥ 10 M yāti ॥ 11 bhNM tatra, Pr tat for tan na ॥ 12 bh om. tasya ॥ In M the first two pādas run thus: gasya buddha su kuto balaṃ ॥ 13 Pr śaśikena ॥ 14 N om. āha ॥ 17 bhN mrgocchedanaṃ, Pr mrgocchedanaṃ, Ψ mrgocchedanaṃ, APL¹MBh mrgocchedanaṃ (in A corr. from mrgocchedanaṃ by cop.). For our emendation see Śār. 25, 13 and Variants 41, 4; Introd. p. 83 ॥ bhNΨPL¹PrM duṣṭasya for drṣṭasya; Bh with us ॥ 18 bhN gilivā ॥ 19 bh dīnāmanā,

corrected by glossator to our reading; N *nā* (deleted by copyist) *dmā* (mā del. by cop.) *nā* || 20 Ψ PMp *viññāpayatum*, Pr *viññāpayatum*, L¹ *viññayanum* || bhN *param loka°* || *atīṇṣaṃsena* glossed upon by glossator of bh with *nīṇḍi-tena* || 21 bhN *nīṣṭhāraṇasarvasatvocchādanakarmaṇā*, Ψ PPrM *nīḥkāraṇasarvasatvocchedana°*, L¹ *nīkārāṇasarvasatvocchedana°*, A *nīṣ[!]¹kāraṇasarvasatvocchedana°*; Bh *alam deva paralokaviroddhendīṇṣaṃsena sarvasatvānām nīḥkārachedena karmmaṇā kṛtena*. See Śār. 25, 16 and our l. 17 || 22 Ψ M *'rīha* for *'rīhe* || 23 N *ndti* for *tāni* || 24 N *tathā ca*; in bh corr. writes *śvo* or *śco* over a of *apavādo* || Ψ *yeca nipratyayo*, corr. by cop. to *yena cāpratyayo*, which is the reading of PL¹PrM || 25 bhN *tena* for *yena* || Pr *badhaḥ* ||

Page 41.

2 bhNM *vināṣanaḥ* || 4 bhN *°locchādanam*, A Ψ PPrMBh *°locchedanam*, L¹ *°lochedana* || M *yam for yatkāraṇam vāyam* || 5 In bh gloss on *svāmīna*: *tava* || bhN *°sthitaseyerā°* || M *cārakeṇa* || 6 Pr *devasvakīya°* for *devakīya°* || 7 Ψ PrMp *evam*, PL¹ *eva* for *eṣa* || 9 M *ītha kṣyāpaḥ* || bh *muṣṭiṃ*, N *muṣṭi* || 11 Ψ PL¹ *jāṭe*, in Ψ corr. to our reading by corr. || Ψ P *rtṛptir*, L¹ *rnṛptir*, M *rkṛti* for *trṛptir* || Ψ P (not L¹) *p katham ca naḥ* || 12 Pr *nrpati* || Ψ PL¹ *p pālaye* || 14 Ψ Pp *gan durhyate*, in p corr. to *duhyate*; L¹ *go durhyate* || bhN *ha* for *ca* || N *tayā* for *tathā* || bh *prajāḥ* corr. by cop. to *prajā* || 19 Ψ PL¹ *tadva lokaḥ*, in Ψ corr. by corr. to *tadvat lokaḥ*, which is p's reading || 20 M *yānāni* || 22 Pr *lokānuhakarttārāḥ* || 23 M *kṣa* for *kṣayam* || Ψ PL¹ (not M) *p yāti* || Ψ P *śaṃsayah*, p *śaṃsayah*, L¹ *śaṃsaya* ||

Page 42.

2 Ψ PL¹p *sarvān* || Ψ PL¹ *bhaktasayikṣāmīti* || 3 bhN Ψ PL¹Prp *nivṛtti°*, M *nivṛddi°*, ABh *nivṛti°*; in A corr. by corr. to our reading || Ψ PL¹PrMp *ekaḥ svajāti°* || 5 M *gatasyā°* for *vā tasyā°* || 8 bhNA Ψ PL¹PrMp *ājñāta*, Bh *ājñātaḥ* for *ājñāpita* || 9 Pr *vadho bhavati* || 11 For *ihōdyama°*, bhN Ψ PPPrp *mahodyama°*, L¹ *madyodyama°*, M *māhādyama°*, A *adyama°*, corr. by corr. to *udyama°*; Bh with us || 14 In bh gloss on *vidhāya*: *kṛtvā* || Pr *vyākuyahr°* || 16 Pr *°nā* for *°nē* || 18 Pr *ac* for *anyac* || Pr *laghusaram* || 19 bhNBh *ekam* for *ekas* || 20 Ψ *laghur*, with *ta* added by cop. over the line between *ghu* and *r*; hence PL¹ *laghutar* || 21 bhN *aparāṇmīhā āṃ* for *apa° tvāṃ* || Pr *prāptaḥ* for *prātaḥ* || 23 bh *na vānya°* || 24 Pr *savaram* || In bh glossator adds *tvam* above *nivedaya* ||

Page 43.

1 Ψ *damṣṭrā*, but *gato* added over the line (by cop.?) ; P *damṣṭrāma*, L¹ *damṣṭāma* for *damṣṭrāgato* || M *bhaviṣi* || N *śaśakah*, om. *āha* || 4 bhNA Ψ PPPr *smaraṇtaḥ*, M *smarataṃ*; Bh *anusmaraṇtaḥ*; pHh *smarata*, I *smarat* || 5 Pr

maṇḍamaṇḍamateḥ, but the second *anusvāra* del. by cop. || 6 N *tataḥ* *svendbhikhitam*, P *tatasthāndbhikhitam* || ΨP *yad devam*, p *yad evam* || 8 P *vartim* for *vartitavyam* || 12 N *svāmī* || 13 ΨP *dyaddevam* for *yady evam* || Over *darśaya* gloss of bh adds *tvam* || 14 ΨP *caura* [Ψ new line] *caurasiṃham* || bhNAΨPPrMp *yenēdam*, Bh *yenēnam* || 17 ΨP *taṃ na* || ΨPPrBh *katham ca naḥ* || 18 Ψ in the first pāda *nākṣyāt*, corr. to *na syāt*, apparently by corr. || M *parābhavam* || 20 Pr *svabhūrihetoh* || 21 M *du* for *durgān* || 22 M *viṣvaṃbhītāḥ* || M *duḥkhasādho* || 23 N *rājñam ca* for *gajñam* || Pr *lakṣaṇa* ||

Page 44.

1 N *nākārastho* || 3 M *saṃāt* for *saṃādesād* || bhΨPp *hiranyakasiṇor*, Pr *hiranyakaśyapor*, A *hariṇyakaśipor*, NBh and Hamb. MSS. with us; h *dharinya*° corr. by 2nd hand to our reading || 6 bhNAΨPPrMpBh *bhūmi*; Hamb. MSS. and h with us || 7 M *ma* for *me* || 9 Pr *nayat* || 12 ΨPr *mānotsāho*, Ψ with a small vertical stroke over *tu* to indicate the end of the word, this stroke meeting the lower end of an avagraha of the preceding line; PL¹, misreading this: *mānotsāhor tu*; cp. vol. xi, Table II, Nr. 15, 4 right-hand margin. A real *r* appears in *durggam*, l. 2. M *mānotsāhe* || 17 ΨPPrMpBh *saṃutsakaḥ* || 18 Pr *yāmti* || 21 M *nivartite* || Pr *śiṛṇaṇḍamṇa* || 22 ΨP (not p) *tathānena* for *tavānena* || 24 Pr *uktāgre*; N *uktā*, om. *gre* || M om. *tataḥ* || ΨP (not Pr)Mp *kiṃcit*, corrected in p to *kaṃcit* ||

Page 45.

5 Pr °*śabden* || 7 Ψ *matvātmanam*, P *matvā ātmanam* || 10 After *itī*, ΨPPrM || *kathā* || 7, p only *kathā*, Bh *saptamī kathā* || ΨPPrMp *iva* for *idam* || 11 ΨP *śaśikasya* || 12 N *utyotyatasya*, om. *ktam ca* | ni || 15 N *nihṛtya* || M *puru* for *kuru* || 17 ΨPPrMp *sadyodyatānām*; bh *sadyedodyatānām*, but *dye* deleted again by cop. || 19 bh *gurutmā*, N *gurutvātmā*, *tvā* being del. again by cop. || ΨPPrMpBh *kolikasya* || Pr *yathāhaveḥ* || 21 ΨPPrMpBh *koliko*, corrected in p to *kau*° ||

Page 46.

2 Pr *godeṣu* || Mp *pumḍaravarddhanam*, Bh *pumḍavaraddhanam* || ΨPPrM (not p)Bh *koliko* || 3 bh *sve sūlpe*, N *sve sva sūlpe*, Pr *svasvasālpe* || bhNAΨPPrMp *parām* for *pāram*; Bh with us || 4 Under °*vyaya*° gloss in bh: *ṣaraca* || 5 ΨP °*sumgaṃdhinau*, PrMp °*sugamdhinau* || 7 bh *śariraśrūṣrūṣām*, N *śarirasuśrūṣām* || ΨP *śarirasuśrūṣām*, Pr only *suśrūṣām*; ABh with us || 8 Pr °*varddhāpanikotsavālo*° || 9 M *svagrha* || In bh gloss on *gacchataḥ*: *tau* || 11 p °*kṛtā*° for °*bhṛtā*° || ΨP (not Pr)M *devatāyanādiṣu*, p *devatādiṣu* || 12 Ψ *kolirathakārau*, PPrMBh *kolika*° || P *sthānaka-*

sthānekeṣu, ΨPrp *sthānakasthānekeṣu* (in Pr corr. by cop. from *sthānāka°*), M *sthānakoṣu* || 13 M °*mukhyāny* || 14 M °*kita°* for °*tilakita°* || 16 In bh a glossator makes two carets after °*śirasīyām*, one over the line and one under it, writing in margin: *cakitamṛgavadhūśadrśanetrām tyaktam oli* 8. None of my MSS. including NABh has this addition || 17 M °*patrīm* for °*pattrām* || Pr °*kanaka°* for °*kamala°* || 18 Pr om. °*loka°* || ΨPrpM (not p) °*locanāgrā°* || ΨPrp *dyṣṭavatau* || 20 In bh *nirūpayan*, with *ardhadanḍa* after it, has been corr. by gloss. to *nirūpayamtau*; N with us || ΨPrpBh *kolikāḥ*, M *kolikāḥ* || 21 bhNΨPrpMp (not ABh) ins. *samaṃ* before *samaṃtāt*; Ψ at first intended to write only *samaṃtāt*, beginning a *ta* after *samaṃ*, but correcting this to *sa* || Pr *dhaivāvaṣṭamḥbhāvākāra°* ||

Page 47.

3 M *ślokaṃ ca* | *paṭhan* || 5 M *tad* for *natṭad* || 6 Ψ *yendācūrvamgy*, corr. to our reading by corr. || 9 ΨPrpM *py āptam*, p *prāptam* || N *hataṃ* (?) for *hṛtaṃ* || After *hṛtaṃ*, one leaf is lost in Ψ, comprising all the text down to *m avatarati* (excl.), p. 50, l. 6. The page number in the margin of Ψ (20) is right, whereas that written over the red middle spot (19) and all the page numbers in the same place on the following leaves are wrong || 10 bh *vaitanyam* || M *caicamtam anyaparam dhatte kim yaṃ hṛyadāyāni me* || bhN *kiyamtaṃ*, corrected by the glossator of bh to our reading || 13 P *mṛgaśāvākṣyāṃ* || 14 PrM om. *karoti* || 15 In bh gloss on *mugdhe*: *he* || M *mṛgaṃ śaṃsā* for *nṛśaṃsā* || 17 Pr *bhiḥ* for *nābhiḥ* || M *kuṭhīlakaṃ*, om. *alakaṃ* || 18 Pr *āṃśu* || 19 bhNPr *dahana* || 20 Pr *vuktaṃ* || M *muktuḥ* for *muhuḥ* || Pr *svacchakaṃ* || bhN *tatra* for *tan na*, gloss. of bh adding *na* over *yu* || 21 P *kumkumādre* || 22 Pr °*bhinne* || 23 In bh gloss under *vakṣo*: *mama* || Pr °*paṃkaja°* for °*pañjara°* ||

Page 48.

1 Pr *vādher* || 6 Pr *parārtheṣiṇā* || 7 P *mukhita* for *muṣitaṃ* || 9 M *varākaṃ* || 10 N *tanvyamga* || bhNPPrp *vidito*, M *diptimto* || bhN *atyudbhūtaṃ* || 12 Of *pādas* cd, M has only the words *smaryate prā nāyate* || 14 Pr *varyam* || 15 Pr °*citta* (new line) *ttasya* || 16 M om. *krītaśṛṅgārāḥ* || 17 PPrpMp (not Bh) *kolika°* || PPrpMpBh *kolikaṃ* || M °*gallam* || 19 M *udgatāśrutam jalam* || bhNAPPrp *api* for *ayi*; Bh with us ||

Page 49.

3 Pr *tathā* for *yathā* || Pr *avasthitēti* || 4 M *jvaratā kṛtā* || 11 Pr *bībhēti*; P *bībhēṇiḥ*, without *danḍa* || 13 PPrpMp *kācid* for *kadācid* || bhNAPPrpMp *vaiśyasutā*, corrected by a corr. of bh to our reading; Bh *vaiśvībhūtā* || Pr *bhacati* || 15 In bh °*grahakṣamā* corr. by corr. to °*grahā-*

'*ṣamā*. N with the text || 16 bhNPL¹PrMp *ārya tasyām*; A *āyam asyām*; our reading is that of Bh, which after *uktam ca* inserts *kālidāse śākuntale nātike* (I, stanza 21, ed. Pischel, first edition, and Boehtlingk; I, 19, ed. Godabole and Paraba). Pūrṇabhadra never quotes an author by name. We have possibly in A and Bh corrections of Pūrṇabhadra's wrong reading || 18 P *amṭahkaraṇakpra* || 20 M *varttavyam* || PPrM *kolika* || 23 bhN *sahāhīnakāla*, A *saha | ahīnakāla*, PPrMp *sahāhīnakālāḥ*; Bh *saha sadāiva* ||

Page 50.

1 PPr(not M)pBh *kolikaḥ* || 2 M *anekavarṇnakacitam* || 3 N *kālikā*°, M *kālikāprayogotpātanam* || 4 PPrMp *kolikam* || 5 N *tatra ga*, the *ga* being deleted by the copyist; then N om. all the text between *tatra* and *jane*, l. 7 || 6 Here Ψ sets in again with *m avatarati* || bh *yadaiva* for *adyatva* || 7 Pr ins. *japte* before *jane* || ΨP *śarīramśu*° || bhNΨPM °*śūśrūṣaḥ sadvi*° (P *sadghi*°); Pr °*śūśrūṣaḥ sadvi*°; A *madvi*°, but om. *nārāyaṇa*; Bh *madvijñānasamghaṭitaprayogaṃ nārāyaṇarūpam* || 8 M °*rūpasthāyaina*; P (not Ψ) *āsthāyaina* || 11 Ψ *manośa* (śa del. again by cop.) *rathar di*°, P *manorathar di*° || 12 bh *rājanyām*, corr. by cop. to our reading; ΨPp *rājakanyām* (corr. in p to our reading); PrM *rājakanyāyām* for *rajanyām*; ABh with us || P °*cūrṇāvale*° || 13 ΨP °*kusamā*° || ΨPPrMp *atisurabhiḡaṃdhi-
citrāmālāmbaro* (M °*gaṃdha*° for °*gaṃdhi*°) || 14 ΨPPr (not M)p *kolikas* || bhNΨPPrp *rājakanyām*, but *ṃ* in P very small, in p deleted again; ABh with us || 15 bhN °*rāvadāne* || bhN °*lalāvasthitām ekākinīm* || bhΨPPr *avalokayaṃtīm*; ABh with us || 16 N (not bh) *manena* for *madanena* || ΨP *spṛśamāna*°; bhN °*mānasām*, ΨP °*manasām*, p °*manasā*; Pr *spṛśamānasām*, M *spṛśamānasā*, A *spṛśyamānasā* || 17 ΨPPrMpBh *kolikam* || 18 M *śayyāyām* || 19 Pr *samādhitām* || 20 ΨPPrMpBh *koliko* || 21 M *gaṃbhīraślakāyā* || N *śanair* (!) *śanair* || N *āha* for *uvāca* || M om. *evēdam* || 22 bhNΨP *kanyā cāham*, Pr *cāha*: A only *kanyāham*, Bh *kanyā 'ham* || N transp. *cāham kanyā* || 23 ΨP *mānuṣasamparkkād* || 24 M *tvātam* for *tvām* ||

Page 51.

2 Pr *gāṃdhavarvivāhena* || 5 bhN *anubhavato* || ΨPPrp *koliko* || 6 bh *vaikuntasvarggam*, N *vaikuntṭham svarggam*, ΨPr *vaikamṭasvarggam*, P *vaikamṭhasvarggam*; Bh *vaikuntṭhalokam*; A with us || bhNΨPPrMp (not Bh) om. *tā* of *tām*; A om. *iti tā* || bh *uktalā*°, N *uktapālayitvā* || 7 bhN *evdvagacchati* || 8 bh *kādācit svām*°, corr. by copyist to *kādācic cām*°; N *kādācid*, om. *ca* || 10 M *āsti* || bhNPr *rājā* || 12 M om. *puruṣeṇo* || 13 N *tan nā* for *nātrā*° || Pr *devātra*, om. *eva* || N ins. *tvam* after *deva*, but it is blotted out by the copyist himself || 15 ΨPPrMp *āvedite* || 18 Ψ

yā corr. to vā by cop. || Ψ PPPrMp vetti || 20 N tathā ca || 22 M
sukhā for śucā || 23 N malitam ||

Page 52.

4 M om. evaṃ || 5 M kāmucukino || 7 Ψ PPr °vilakkhita° || 8 bhNMp
(not Ψ PPr; delete the asterisk in our text) om. ca || M om. āḥ || 9 M
om. ko 'yaṃ kṛtān || 10 M tvakāśam || 11 bhNBh °kolika° || Ψ PPrM
viṣṇusvarūpaṃ ko°, p viṣṇurūpaṃ ko°; A viṣṇusvarūpavṛttāntam || 13 Pr
prāhasita° || bh pulukita°, Ψ PPr pulikita°; ABh with us || 15 Ψ PPrMp Bh
gamdhava° || 17 Ψ PPr drṣṭavyo || N mānasyai || 19 Pr tatos tu || Pr
ins. bhūto before bhūtvā || Pr sakalasthotro || 20 M gamana° for gaganā° ||
23 bh Ψ P (not PrMpBh) dhanyavaro; A dhanyabhāro, corr. to our reading;
N stutyō dhanatāro for nṣty angō dhā° || 24 N evā for etya || Pr sarva ||

Page 53.

1 NA Ψ PPrBh gāmā° for jāmā°; cop. of bh adds yā° over jā° || Ψ PPrBh
°prabhāvena || 2 N vasi karisyāmi || 3 Mp navati°, om. nava (which in
p has been supplied over the line) || 4 Pr °karagrahaṇāya prāhptā, this
being corrected from some other reading || 5 bhNA Ψ PPrBh °gāmātr° ||
7 Ψ PPrMp prahitaḥ for prāhṛtaḥ || 8 M lokikaṃ d akasmāt kasmād || N
kaṃcid || 10 M uktaṃ || 12 Pr °parivās || 14 M °rakitaṃ for °ra-
kṣitaṃ || 17 M hatāśeṣā || Ψ PPrM puṇḍravarddhana° || 18 bhN tataḥ
for tac || bhNBh om. na || 20 Ψ P (not Pr) puṇḍravarddhana°, M puṇḍra-
varcana° || 21 M naṃ° for mantri° ||

Page 54.

1 N tato for tat || 2 Pr surukṣitāni || 6 M vyāpādayoti || 7 M
vācyam || 8 Pr vighrahasya || Ψ PPrMp Bh koliko || 9 M om. hi pūrvam ||
 Ψ PPr °kaṣipu° for °kaṣipu° || 12 N vyapotyisyati; M vyāpādayisyatīti ||
14 bh paṭaḥ va dāpito, va being del. by cop. by two dots; N paṭaḥ vaṃ
dāpito || 15 bh nihataḥ vi°, N nihitaḥ vi° || N yojayat, corr. by the copyist
from °yan, for yō yad || 17 bh mahāsatvo, N mahāśasatvo || 20 Ψ PPrMp Bh
koliko || bhN muktasukhāraṃbho || 21 N paryālocitatvāt || 24 bhN
saṃhṛtokhila° ||

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1 After the second me Pr ins. pitā || 2 M ins. satvaram between varam
and sattvam || 4 N uktaṃ hi || 9 Mp Bh kolike, Ψ PPr kolikaṃ, N kau-
lika || Pr viṣṇuviṣṇu || bh Ψ P vaikuṃṭasvargge, A khekumṭhe | svargge (corr.
from °rggo), N vaikuṃṭhasyāgre; Bh vaikuṃṭa(!)bhavane || M om. vānateyo
 Ψ PPr viñāpayad, M viñāpayad, N vyagapayad || 10 bh Ψ PPrMp om. all
between prthivyām and puṇḍravardhanādhipater, l. 11. The missing words

are supplied by the glossator of bh in the margin. N has them in its text. In A this passage runs thus: *pumḍhravarddhanābhīdhānanagare* | *devākura-dhārī* | *koliko rājaduhitarā upabhumjate* | *tataḥ*; Bh: *pumḍhavaraddhananagare bhagavadākuraadhārī* | *koliko rājakanyā sevate* | *tataḥ* || N ins. *tu* before "pumḍhara" || ΨPM *pumḍhravarddhanā* || Glossator of bh: *pumḍharaḍhravarddha* || N *upakārī* || bh *rājadutaram* || 13 ΨPPRMpBh *kolikaś*; N *kaulike* for *kaulikaś* ca || bhN *kṛtaniścage* || 14 bhN *viññāpyam*, corr. in bh from *viññāpyam* by the cop. || 15 bh (not N) *bhagavan* || P (not Ψ) *vyādita* for *vyāpāditaḥ* || 17 Pr om. *tāni* || In bh gloss on *nāstikā*: *jaināḥ* || 18 bhN *bhagavan bha*; ΨPr *bhagavān bha*; P *bhagavā*, then an akṣara lost by a hole, then *bha*; M *bhagavadbhaktā*, om. *ś ca*, A *bhagavadraktāś ca*; Bh with us || ΨPp *pravyāṇ* || bhN *bhikṣyaṇīti samu* || 19 ΨPPRM *devapramāṇam* || Pr om. *tato* || Pr *vibhāvi* || 20 ΨPRMpBh *koliko*; P *devāṃśakakoliko* || 22 NPr *sāhāryam kāryam* || 24 bhN om. *ca* after *cakram* ||

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1 ΨPPRMpBh *koliko* || pBh *āha* for *ādideśa* || 2 pBh *°yopasthitasya* || pBh *maṅgalādikam sajjam kāryam* || M *sajjikriyatām* || 3 bhNAΨPPR *°vidheḥ*; Bh with us || Pr *gorocanādisita* || 4 bhNAΨP *°camdano* for *°vandano* (A *gorocanasitasiddhārthaka* | *kusamādi*); Bh with us || 7 N *vyūhateṣu*, M om. *vyūhiteṣu* || ΨPPR *pādāhatasamprahāre*, M *pādāhūtasamprahāre* || ΨPPRMpBh *koliko* || 8 Over *vitirṇa* in bh gloss: *datṭa* || ΨPPR *°suvārṇā-* (in Ψ *°rṇā* corr. from *°rṇo* by cop.) *diratnādi*; M *°hāna* for *°dāna* || 9 bhN *°mūlam* for *°stalam* || 11 N *pāṃcājanyaśamkham* || N *āpūrayan* || 12 N *°pādātayaḥ* || From the pun: *sakṛn* ... *asakṛt* it is clear, that in *sakṛn* (for *sakṛn*) the MSS. give Purnabhadra's own spelling || In bh a corr. writes *bham* over *sam* of *ārasamtaḥ*; N *ārabhamtaḥ*, M *āsamtaḥ* for *ārasantaḥ* || 14 N *°kimcin mū* for *kecin mū* || 15 M *gamana* for *gagana* || N *°nikitam stā* || 16 P (not Ψ) *samapāgateṣu* || 17 Pr *devarājeṣu* || 18 N ins. *ham* before *hantavyo* || Pr *ākya* || 19 bhN *evam vābhikite* || 20 M *surāsisaṃ* || 22 M *pratināṣṭi* || N *kumjastara* || 23 Pr *prabodhate* ||

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1 Pr *vrahmādi* || 4 ΨPPRpBh *koliko*, M *kolikan* || 5 ΨPPR *jāta-kautākanām*, in Pr the second *ta* over the line by cop. || Pr *vicimātām* || ΨPPRM (not p) Bh *kolikaś* || 8 N *svasvavāhinebhyo* || Pr *pranayāti*, Ψ *pranīyāta*, corrected by a later hand to *pranīyati*, which is the reading of P || ΨPPRBh *°śirasas* || 12 bhN *evam vācāḍini* || 14 M only *varmā* || 17 NΨPPRMpBh *koliko* || 18 N *°mahātmyo*, ΨPr *°mahātmye*, in Ψ followed by *daṇḍa*; hence PL¹, misreading the *daṇḍa* for first *o*-stroke: *°mahātmye roja* || ΨPPRM *sakalatara* for *sakala* || 19 After *iti*, ΨPr *kathā* || 8, P

|| *kathā* || 8 || flourish ||, M | *kathā* | 8 || Pr *āvarṇya* || M *eva* for *evam* ||
 20 N om. *santu* || 21 Pr °*myōpaviṣṭasya*, om. *ca* || 22 N *ā*, then blank
 for one akṣara, then *yikam* || 24 Over *samanantara*° mark by later hand,
 referring to an addition by the same hand in the right margin: *ataḥ param*,
 and to an addition by the same hand in the left margin: *kūraṇam* ||

Page 58.

1 pBh *abhiyuktā* || Over *anuyuktā* gloss in Ψ by later hand: *prṣṭā* || M
sāvīrye, PL¹ *sāvidyo* for *sāvīrye* (but in Ψ the right reading quite distinct). In
 Ψ gloss on *sāvīrye* by later hand: *sāhārye* || 4 N *apiyasya* || 5 In Ψ
 by later hand gloss over *śraddheya*°: *mānya* || 6 N *matsannīṣe* || 8
 bhNAΨPPRp (not M) *grhīṣyāmi*, Bh *grhīṣyā* (!) || 9 Ψ *jñāpa* [new line]
jñāpayitum, the first *jñāpa* deleted by small dots over the line || 10 bh
duḥkhasahataram, but corr. to our reading, apparently by cop. || 11 Pr
tadākā || ΨP *jñāyā*° *bravīti*; Pr *vijñāyā*° *bravīti*, Mp *vijñāyā*° *bravīti* || M *evam*
 for *eva* || 12 ΨPPR °*pradhānye* || 13 M *atyutthīte* || p *cā*- for *vā*- ||
 14 bh *vaṣṭavya*, corr. by cop. || In bh, the copyist writes *da* over *va* of
pādāv °; hence N *pādāv* || Ψ *srīḥ*, P *strīḥ* || 15 bhNΨPPRMp *bhavaṣya*,
 ABh with us, but in A corr. by later hand to *narasya* || 16 bh *jukhātī* ||
 17 bhN *tenā*, ΨPPRMp *tathā* for *tena*; ABh with us || 20 M *śramayate*
 for *chrayate* || In Ψ gloss by later hand on *nirvidyate*: *khiḍyate* || 21 N
 om. *padam* || P om. *hā svātantryaspr* || 22 Pr *abhidrumā*, Bh *api dṛuhyati*.
 In the Hamb. MS. H, the stanza is omitted; I reads *svātantryān nṛpateḥ*
rājyaḥrdaya prānān api cyāvryate || 23 Pr *ravagrahaḥ* || ΨPPRMp *svakāryeṣu* ||
 N *deva* for *eva*; ΨPPRM *tad eva devātra* (M ins. *kaṃ*) *yuktam*, p *tad eva yuktam* ||
 24 N om. *yad uktam* || 25 M °*marddenenurakto* || 26 bhPr *nāpekṣaḥ*, N
nāksyepya || bhN *vaṃcchitā* || 27 M *prabhūṣaṇam* for *prabhūṣām* || 28
 bh *bhāvi*°, N *sāvi*° || 32 ΨPPRMp *karoti* ||

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2 bhN *parām* || 3 ΨPPRMp *cittam* (M *vittam*) *tasyōpari* || bhΨp
paridruhyati; N *duhyati*, the copyist adding *paridru* over the line; P *pari-*
duhyati, M *paridudhyati*, Bh *paridrahyati*, APr *druhyati*, om. *pari*. Cp.
 Śār. 21, 5. Hamb. MSS.: *vikṛtīm na gāti* || 9 PL¹ om. *m adhunā*
svayaṃ svāmitvam || 11 p *satkuṭīne* || 12 M *atīṣṭo* || N *uktam* for
tyaktum || 15 bh *yā* for *yo* || 16 N *prathitān na śru*° || 17 Ψ *tena*
 twice, but the second *tena* del. again by little dots over the line || 22 M
satām matikramya || M ins. *sa* before *varīate* || 24 M *pratimadyate* || 25
 bhNΨp *cyuta*; Bh *bhyutaḥ*; APr with us || M *saṃskhātāt* for *sthānāt* ||
 26 N *galanamatiḥkīḥ* || 27 ΨP *nayoktir*, M *nāyoktir* || 28 p om. *api ca* ||
 bhNΨPPRMp *pariṇāmā*°, A *pariṇāmo*°; PPrBh with us || 30 bh om. *ca*; N

tathāpi, omitting stanza 236 || 31 In bh, a later hand corrects 'nujivibhiḥ to 'nujivinaḥ ||

Page 60.

1 M *mūlabhṛtyoparādhena*, Bh *mūlabhṛtyāparādhena* || 3 N *simhar āha* || M om. *yataḥ* || 5 M *tad asya* for *asya* || In Ψ, *vairgunyaṃ* has been corrected to *vairgunyaṃ*, apparently by the copyist; PM *vairgunyaṃ*, Prp *vairgunyaṃ*; ABh with bhN || 6 Pr *pūrva bhaya°* || M ins. *eva* after *pūrvam* || M *śaraṇagato* || 9 PL¹ *tuṣṭāti* || 13 M *svedatobhyanjana°* || ΨPPrp *svapucchaṃ* || 14 N *sphītā bhavanti*; PL¹ *guṇā sphītābhavanti* twice || 15 M *truhināgireḥ* || 16 NM *tathā ca* || 17 Over *patitāḥ* a later hand writes in Ψ *kārya* || 19 bh *avetane* || 20 Pr *naṣṭa pātre* || In bh gloss on *kitam*: *alakṛtaṃ* (!) || 21 Pr *dākṣiṇam* || 22 N *arange ru°*; ΨP *aranyarudinaṃ* || M om. *śava*; NAΨPPrpBh and later hand in bh *śaba°* || 23 M *varṣaṇaḥ* || 24 bhNBh *iva nāmītaṃ* || 26 M om. *kiṃ ca* || 27 ΨPPrM *ati* for *iti*; in p *iti* corr. to *ati* || 28 M *kāla* for *kācaśakale* || 30 N *kīlavacanāṃ* || bhNAΨPPrMBh *na* for *ca*; p *ca*; p *śrūyato*, corrected to *śrūyate*; Bh *śrutam* for *śrūyatām*. In A, two small horizontal strokes over *na* refer to a marginal addition by a later hand: *tulyārthaṃ tulyasāmarthyam* | *marmajñam vyavasāyinaṃ* | *arddharājyaharam mitraṃ* | *yo na hanyāt sa hanyate* | 133 || 32 Ψ *durvinitāni*, corr. to our reading || 33 N *pīṃgalakar āha* ||

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2 M *yajñayatto* || M om. *nāma* || 3 bhN *eva* for *evam*; BhA with us || 4 M *paśyati* || 5 N *nīcitas* || ΨPpBh *tiṣṭati* || ΨPPrp (not M) om. all between *adhvānaṃ* and *gantum* (Pr writing *gatum*), l. 7 || 6 M *yathāśaktiṃ* || M *kim apy* || 7 N *nivedena* || 9 ΨPPr *vrajatānena*, M *vrajātēna* || 10 ΨPPrMp *caṅkatra pradeśe*; ABh with us || 12 N *sato* for *tataḥ*; a misreading of the form which *ta* has in bh || 13 In N, *prāṇi°* has been corr. to *prāṇa°*; pBh *prāṇarakṣaṇe* || 14 bhNΨPPrMp *priyam iva kala°* (N *kalatre°*, M *pu°* for *putra°*); A with us; Bh *priyaputrakalatramitrasvajanaḥ* || 15 N *brāhmaṇar āha* || 18 PL¹ om. *bhagnavrate śafhe* || 19 Over *nīḥkṛtiḥ*—as our MSS. write—later hand in Ψ: *pratīkāra* || 22 M *prāṇi°* for *prāṇa°* || Pr *bhir* for *vipattir* || 23 M *śreyaskāṛṇī* || M *eva* for *evam* ||

Page 62.

1 bhNΨPBh *bruvīti*. A with us || A *bho sādho mām uttāraya* | *tat śrutvā vrāhmaṇobravīt* | *yusmannāmagrahaṇena trasate* &c., l. 4. Before *yusman°* the corr. of A ins.: *bho vānara tvam prakṛtyā caṃcalaḥ* | *kūpān nirgataḥ san mām saṃtāpayaṣi* | *vānara āha māvaṃ vada tvām upakāriṇam aham śapathapūrvakam nōdvejayāmi tatas tena dvijena vānaropy uttārītaḥ atha sarppa āha bho sādho mām*

uttāraya | tato vrāhmaṇābravīt. But none of our MSS. including Bh, p, K has this short dialogue between the brāhmaṇa and the monkey || M *eva śrutvā* || 5 N *nādrśamāḥ* for *na daśamāḥ* || 7 Pr om. *te* || 11 ΨP *māmānugrahaṇāya e°*, with, in Ψ, two dots over *ha* || N om. *bhavataḥ* || 12 M *evam uktā grahābhīmukhaṃ* || 13 N *guṇābhīmukhaṃ* || ΨPM (not p) *prāyāt*, Pr *prāyātāḥ* || 14 ΨPPrMp *asmin* for *tasmims* || 15 Pr *i*, om. *tī e* || ΨPPr (not M) om. all between *prāyāt* and *atha*, l. 18. In p the missing text is supplied in the margin by a later hand || M *earppendpy uktaṃ* | *pātālavāsy ahaṃ nāgaḥ* | *tat trayā kurye smaraṇyābham ity uktvā pātālaṃ prāyāt* | *keṣa iti śōpy uttāritāḥ* &c., l. 20 || 16 bh *bhavate*, which a corr. corrects to *bhavatā* || 18 N om. *sa* || N om. one *mukh* || 19 ΨPPr *mamāpy* || 20 N *tendbhikitaṃ* || 22 ΨPM *enam* for *evam* ||

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1 Pr *smṛta* || 2 M *veditāny* || bh *āsvāsitasva* (?), corr. by cop. to *āsvāsitas ca*; N *āsvāsitasva sa naiḥ* || 4 N *nivṛtyam* for *nityam* || bh *bhavataṃ*, N *bhavanṭam* for *bhavatā* || 6 ΨPPrM *grāiveyakādikaṃ* || 7 N om. *ca* after *uktaṃ* || 8 N *tat sakāmata sarvaṃ* for *tatsaktaṃ etat sarvaṃ* || N *prasuptaṃ* for *suprayuktaṃ* || Pr *va* for *tava* || 9 A corr. of bh corrects *nimittaṃ* to *nirmittaṃ* || ΨP *bhagavān* for *bhavān*; Pr *bhavān*, but one akṣara before *vān* del. with gamboge || 10 Pr *vrāhmaṇa tat gr°* || Pr *sa mamāropakārī* || 12 bhNΨPPrMpBh *pādārghā°*; A with us, but apparently corr. to *pādārghaḥsina°*; Bh *pādārghāsanaśākhādānapānabhōjanādīsatkriyāṃ* || bhN *°svādana°* for *°khādana°* || N *ādīśamatu* for *ādīśatu* || 19 N *dr̥ṣṭvā* 'bravīt, om. *rājā* || N *trayaṛdaṃ* || 23 M *bādhavitvā* for *bandhayitvā* || N *śulim*, corr. by cop. to *śūlim* || 24 N *ārohayati*, Pr *āropayati* ||

Page 64.

1 Pr *taś* for *taś* || Pr *buddhena* || 2 ΨPPrMp *āgatyaḍbravīc ca* || bhN ins. *te* before *taḍ°* || bhNAΨPPrM *asmat*, Bh *asad*, apparently corr. to *asād* by cop., for *asmād* || N *mumoca* || 4 PrM *dakṣyāmi* || 6 ΨPM *hastasparsān*, Pr *hastasparsyān* || 7 M *dr̥ṣṭā* for *daṣṭā* || 9 N *gāruḍika-tāmtrika°*, om. *°māntrika°*, P *°māmtrikabhaisajikā°*, om. *tāntrika*; L *°mātriga-tāmtrikabhaisajikā°* || bhN *°kānā°* for *°kānyā°*. Bh *gāruḍikamāmtrikā bhaisajikā anyadeśavāsinaḥ*, A *gāruḍikā māmtrikā* | *tāmtrikā bhaisajikā anyadeśavāsinaḥ* || 10 bhN *saṃparacitaṃ* || 11 N *bhramān* || 15 ΨP *°mātrā tāṃ*, N *°mātrāṃ* for *°mātrāt tāṃ* || Pr *°kṛtām* || 16 N *pratyupajīvitaṃ* || N om. *tasya* || bh *pūjāṃ ca gan°* *ca*, the first *ca* deleted by copyist || N om. *ca* before *kṛtvā* || 17 M *anam* for *amun* || 19 M *m* for *sarvaṃ* || bhN *atha* (N) *gatārthena* || 20 N *mantrītvēna* || 21 bhNΨPPr (not

MBh) °sujana° for °svajana°, A sarvasajjanasametena, corr. from suhr(?)tsaj-jana°; Bh sukrtsvajjanasametena || AΨPPrM bhogādi°, Bh bhogādīnā tuṣṭend° ||

Page 65.

1 N °vārana° for °vānara° || After iti, ΨPPrMp ins. 9 (i) kathā; P adds śrīḥ; Bh navamī kathā || flourish || 2 ΨP om. vā || 4 ΨP vinirvarttagi-tum || M sakah for śakyah || 8 bhNAΨPPrP nivāraṇīyāḥ, M na vāraṇīyāḥ; A suhrdah kleśapathān nivāraṇīyāḥ; Bh and Śār. with us || 11 N tathā ca || Pr om. yan || 13 ΨP śrī || N damanaṃ for na madam || 14 N ayaṃtrīṇaṃ || Over ayaṃtrāṇaṃ, gloss in bh: na phosālāve, and gloss on the last part of pāda 4: āpatāsalerave (or °be) dṛṇapāme || 15 ΨP bhujamgaḥ era°; M bhujamgastastari pi vā || 16 M vasanonmukhaṃ || 18 N vijñāpyamānā || M om. the words between pravartante and bhṛtya°, writing nṛtya° || M āyāte for āyataru || NPr dukkhaṇāte || 19 bh vāhyah, N bāhyah for grāhyah || 24 N siṃhar āha || 26 bhN puruṣaś carati || Ψ tvariti, corr. to our reading; p svariti || M bhayāt pūrvaṃ harttu vā || 28 N piṃgalakar āha || Ψ and perhaps bh śasya°; Pr °bhakṣyo, ΨPM °bhakṣo for °bhoktā; but cp. Śār. 30, 13 || N katha sau || 29 N om. sa before śaṣpabhuk || bhΨ śasya°, Pr śasya°, Bh tṛṇabhuk, A with us || N vedapādā || ΨPPrMp transp.: piṣitabhujō (Pr add. ḥ) deva°; but cp. Śār. 30, 14 || 30 bhN bhojyaputāḥ, ΨPPrMp bhojyabhūtāḥ; Śār. Bh with us. A bhojṛbhūtāḥ || N tadāpy || N ins. evam, corr. by cop. to enam before anarthaṃ || bhNΨPPrM (not ApBh) om. na before kariṣyati || 32 N jagati drohe || 33 In bh gloss on tejayati: tīvrikaroti ||

Page 66.

1 N siṃhar āha || bhNΨPPrP (not AMBh) tvām, corr. in p into thām || 4 N praveksyaṃ || 5 N pariśramaḥ || 6 N dumdakasya, M dumdakasya || M mamtravisarppinī || 7 L¹ om. katham etat || PL¹ damana, om. kaḥ || 9 M anasyadṛṣaṃ || 10 In bh gloss on yūkā: jū || 12 Ψ puṣya, bhNPPrM puṣpā, Ap puṣyā for puṣṭā; Bh with us || 13 ΨP samvṛtā || N dumduko || 15 bhMp °subhaya° for °m ubhaya° || 17 M daivavāsāte for daivavāsān || 19 Pr samāyātā || 20 N ma for mā || After kutaḥ, a mark in bh by the copyist's hand refers to a marginal addition by the copyist, who inserts the following between kutaḥ and our stanza 257: uktaṃ ca | ehy āgaccha samāviśāsanam idaṃ kasmāc cirāt dṛśyase kā vārttā kim u (Pr a for u) durbalo °si kuśalaṃ prīto °emi te darśanāt | evaṃ nīcajane °pi yujyati grhaṃ prāpte satāṃ sarvadā teṣāṃ yuktam aśamkitena manasā harṃyāṇi gaṃtuṃ (gaṃtuṃ being corrected in bh from some other word which I am unable to make out) sadā || oli 3. NΨPPrMp have the words uktaṃ ca and the stanza in the text, ΨPPrMp transposing kasmāc ciraṃ (!) dṛśyase (Pr °te for °se) and prīto °emi te da°. The

third pāda runs thus in Ψ PrMp: *ity evaṃ* (Pr *eva* for *evaṃ*) *gṛham āgataṃ prajāyinaṃ ye bhāṣayanty ādarāt*; in d they read *gehāni* for *harmyāni* || A.Bh *kutaḥ* | *gurur* &c. with us || 22 Pr *eka* || 23 Pr *eka*° for *aneka*° || Ψ ° *prākārāṇi*, corr. to our reading, apparently by cop. || 24 N *āsvā*, om. *dītāni* ||

Page 67.

1 N *manoratham* || 3 M *athirodhānamdamnāmayatayā* || Ψ P° *paśalatiḥ* || 4 bhN *sthalajalajakhecarā*°; P *sthalajalajakhecarā*°; M *sthalajalasakhevarā*° || 6 M ins. *āsvādād* after *prasādād* || P *āsvādayitum* i so 'bravīt || 7 NP so 'bravīt || 8 N *asmacchayanād* || 10 M *kāyaṃ* for *kāryaṃ* || M om. *na* || 11 Pr *vi* for *vai* || 12 N ins. *uktaṃ* ca before *tataḥ* || 14 p *kaṇḍāyātaka-thānake* || Pr om. *tayā* || 17 Pr *vrahma* || 19 M om. *vā kā* || 20 N *navasamāgatvāt*, M *navasamāgamatatvāt* || 21 N *yadā* for *tadā* || 22 Pr *deśakāle* || Ψ Pr (not p) M ins. *ca* after *evaṃ* || 24 N *dr̥ṣṭapradeśe* || N *dr̥ṣṭo* for *daṣṭo* || M *ukrādadhē* for *ulkrādagḍha* || N *vr̥ṣcikadr̥ṣṭa* *iva*; M om. *vr̥ṣcikadaṣṭa* *iva* ||

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1 bhN *tvāritaram* || Ψ Pr *pr̥ṣṭadeśam*, p *pr̥ṣṭadeśam* || 2 Pr *parivartakam*; *parivartakam* also A (spelling °rtta°); Bh *parivarttina* || Ψ P *duṣṭo*, N *dr̥ṣṭo* || 3 Bh *kim api svedaḥ* || P *kiṃci* | *sthadajavacanāṃ* *śrutvā* &c. || bhN Ψ MP *anveṣayeti*, Pr *anveṣayati*, A *anveṣaya iti*, Bh *anveṣayatha*, om. *iti*; cp. *tair*, l. 4. The reading of the other MSS. seems to go back to some copyist, who took *parivartakam* for the designation of a royal official; but it is a gerund in *am* enlarged by *ka* || Pr *rājavaca* || 4 N *duṣṇduko* || 5 M *dikāṃ* for *dirpikāṃ* || 6 Ψ Pr *manṭavisarppinī* || Ψ PrMp ins. *nāma* before *vidhī*° || 8 After *iti*, Ψ PrMp ins. 10 *kathā* || 10 N *tyaktā svābhyaṃtarā*; Ψ P *tyaktā* for *tyaktā*° || N *bāhyā svābhyaṃtarikṛtāḥ* || 11 In Ψ , a later hand notes in marg. the reading which the textus simplicior has in the fourth pāda: [*ya*]thā *rājā khukhuda*[*vaḥ*] | *iti vā pāṭhaḥ*. The bracketed akṣaras have now almost disappeared with part of the margin. Cp. WZKM. xvi. 269 || 12 N *piṃgalakar āha* || M om. *katham etat* || 14 In bh gloss on *asti*: *gate* || Bh *kasmim̐ści*, p *kasmim̐ścin* || M °*pari*° for °*parisara*° || bhNA Ψ PrMp *jaṃbuko* (N *jaṃbuko*) *nāma caṇḍarava iti*, p *jaṃbuka iti nāma caṇḍaravaḥ*; Bh and Śār. with us || 15 Pr *sa kadāhāram* || bhN *keṣipam* || 17 In bh by a later hand over *sārameyais* in marg. *kutarāṃ* || 18 N *bhayaṃkarātravara-rasta*° || Pr *pālāyamānāḥ*, Ψ *pālāyamānāḥ* || 19 Ψ PM (not Prp) *anupaviṣṭaḥ* || 20 In bh, a later hand corrects *yathāgataṃ* to *yathāgate* || 21 N *nīlīkā*° || 22 Ψ Pr (not p) °*saṃjītaṃ* for °*rañjītaṃ* || bh *saṃvarttinaḥ* ||

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1 bh 'syāgamaṃ; N syāgamanam, corr. by cop. to syāgamatam; ΨP py āgamaṃ, p pyāgamanam; Hamb. MSS., APrMBh with us; Simpl. h kutōbhyaḡatam || ΨP vijñāte || 3 bhNAΨBh and Simpl. Hh viṃdyān; in h anusvāra del. with gamboge; Simpl. I with us; Pr vaṃdyā; M vadyān || 4 bhNΨPPRmp and Simpl. h chreyam; A and Simpl. H śreyam; Bh śriyam Simpl. I chriyam || 6 bhNΨPPr vrajata, A brajata, Simpl. h vrajataḥ, Simpl. H vrajathaḥ; Bh and Simpl. I with us || 8 Pp °paṃjarāṃtasthāḥ || 9 Pr °hiraṇa° || 12 N sthagittkāṃ || 13 bh ins. ca after °dhāratvam || N yena for ye || 15 ΨPPrMBh rājya for rājye; A om. rājye. Read rājyaśriyam with the Ψ-class ? || 16 Pr pura, om. taḥ (at the end of a line); ΨPMPBh puraḥ; Simpl. Hh tatpurataḥ || 19 bh ṣulakita°, corr. by a later hand; NΨ pulikita°, but in Ψ corr. by cop. || 20 ΨPPrM tārasvareṇa || 22 In bh gloss on vāhitā: vaṃcitā || 24 Pr pālayitum, corr. to palayitum ||

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1 After iti, Pr adds 11 kathā, Ψ kathā, with a small 11 over the line by cop.; p kathā, P kathā || 11 || flourish || ||, M kathā || 11 || Pr piṃgala āha, N piṃgalakar āha || 2 bhNΨPPrpBh śrastāṃgo, M sastāṃgo, A grastāṃgo || 3 Pr adi for adya || N devapādāṃkitam || 5 N uktyotthāya || 8 bh arnivṛtam, NPr anivṛttam || 9 Pr om. 'py a || 10 p tathā ca || Pr janmāpi dukkhāya || 11 N sevakāvṛttir || 13 Over rkha of mūrkhāḥ cop. of Ψ writes ṣa; P mūrṣaḥ || 14 bhN āhārann || M svāsthō || 15 In bh gloss on vakti: kutaru || Before vakti in Ψ vya, del. again by cop. || Pr va for na || Pr sacako for sevako || bh 'pīja, N pīja for 'pīha || 17 In Ψ carati corr. from carita by cop. || 20 ΨP °parokṣaḥ ca, corr. in Ψ by later hand to our reading || bhN parivittānuvarttināḥ || 22 bhN pratyāsattim, corr. by later hand in bh to pratyāsaktim; in Ψ gloss on pratyāsattim: āsannatām || 23 In Ψ gloss on avakīṭamanāḥ: sāvadhāna || 24 P sadṛśyam || 26 bh sumiṣṭend°, N suṣṭend°, ΨPPrMp supuṣṭend°, pu being corrected in p from some other akṣara; Bh supiṣṭend°; Hamb. MSS. and A with us. We should perhaps read sumiṣṭenāpi, as the author uses the compound miṣṭānna p. 137, 13 || 28 bhN ko for kar || 29 bhN cīṃtya || M om. muhur || 30 om. damanakasya || 33 ΨPPrM °bhakṣaṇām ||

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1 bhN āgataṃ; p āgamaṃ, corrected to ā°; M āgama || N tad ya nāṃta-ram || 3 ΨPPrMp upagataḥ || N samjivakar || 4 bhN rājñā || 9 NΨPPrp apūrva°; M apūrvapratimānam viśeṣo || 10 bhNAΨPPrMp yat for yaḥ; Bh (reading pratibhāviśeṣo) yaḥ with us. Śār. also yaḥ || 15 ΨPPr °vikṛti° || 16 Ψ jvāyate || 18 bhNPPrMp saduḥśaham, A suduḥśaham, Bh

suduḥṣaḥam || 19 N *dr̥ṣan* || 22 N *kukukā°* || 23 M om. *ḍamanaka* ||
 N *nimittā°* || 24 ΨP *pararamāḍhrāṇveṣiṇāḥ ca* || M om. *evam etat* || 26
 N *tatra* twice || 27 M *guṇayātinaḥ* || M *ati* for *avighnāni* || 32 N
sukṛtān yathā || 33 bhNAΨPPRMp *aśambhinnārthamaryādāḥ*; Bh with us ||

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1 M om. *uktaṃ ca* || 8 N *kaścid* || 10 N *kr̥ḍitaḥ* || bhN 'bhi-
varttate || 12 M *guṇād* for *guṇākravaṇād* || 15 Pr *tvadako* || P *tavāṇ-*
tikāṃ, corr. by cop. to our reading; Ψ *tavāṇkitāṃ*, corr. by cop. to *tavāṇtikāṃ*;
 M *tevāṇtikāṃ*, om. *ndyātas ta* || 17 PMP (not ΨPr) *gaṃgā* || p *yāṃti* ||
 19 N *pr̥thito* || M *sthāpi* for 'sthy *api* || 20 bhN 'bhāvaḥ *saṃ* ° || 22
 N *uṣase*, corr. by cop. to *uṣate* || Ψp *asmin sarasi*, but Ψ *ma* in margin, *hā*
 having disappeared with the greater part of the margin || 23 Pr om.
viḥaramāṇayoḥ || 24 N *ulūkar* ||

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3 Pr *am* for *aham* || 4 Ψ *ivāḥhāvāse*, *vā* being del. again by cop. ||
 7 P *athu* || ΨPPRMp *vane*, om. *padma* || 10 P *priyasuddhat te* || Ψ 'haṃ ||
 14 bhNΨPPRp *vaṇijjāraka°*, Bh *vaṇijjāraka°*; A with us || 15 bhN *pra-*
tyūse kālē || bhN *pragāṇakasaṃkhaṃ*; AΨPMpBh with us || 17 ΨPM
anupaviṣṭo || N *dur̥nimittaṃ ca°* || 19 Pr 'pyākarṇaṃ, om. *pūr̥ṇaṃ*; N
 'pūr̥ṇabāṇaṃ || N *ca ulūkanāḍanikaṭavāsi* || 21 bhNΨPPRM a° *vi° ca*
goṣṭivād iti, p *goṣṭi iti*; Bh *akālacaryā iti*, A with us. Then ΨPPRMp *ins.*
12 kathā, P adding "flourish" || 22 P *viśamacittas* || After *sarvathā*
 (Pr 'thāḥ) ΨPPR the figure 12 || 24 N *viśakum̐bhapa°* ||

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2 N, misreading the old-fashioned *jḥ* of bh, which is almost the same as
 in our specimen, vol. xi, Table II, no. 9, l. 3 b: *saṃprojjitā°*, P *samprejhitā°* ||
 3 bhN 'praśneṣu (N 'en° for 'ṣn°) *svinnom̐ttaraḥ* || 5 In bh gloss on *śikṣito*:
bhaṇyo || 7 M *citra°* for *vicitra°* || 8 bhNAΨPPRMpBh *paśūṇyā°* ||
 ΨPPRMp *vinayābhimāna°*; Pr 'mali, om. *naṃ* || 12 N *grāhivittaṃ* for
cittagrāhi || 14 bhΨ *śasya°*; A *śaśyabhakṣyaḥ*, Bh *śiśyabhakṣyaḥ* || ΨP
āmiśaḥbha° || 15 P *cittaṃ* || 16 Pr *vivāhaṃ saṃkhyāṃ ca* || 17
 bhNΨPPRMbH 'śikharaṃ, A 'śakharaṃ || 19 bh *śhadantaḥ*, corr. by cop.
 to *tada°*; N *pradantaḥ* || 20 Ψ 'pr̥ṣitaḥ, corr. over the line to our reading;
 P 'nr̥ṣitaḥ, M 'tr̥ṣiḥ || 21 M *enaṃ* for *pānaṃ* || 22 M *pratisurabhigaṃ* ||
 N *mālatiṃ* || 24 Pr *upahāyāvāṃ* || 26 bhN 'rasāśvādulubdhā || 27
 bh *tatkarn̐javyajānapavana°*, N *tatkarn̐javyajapavana°* || ΨPPR 'preṃṣitaiḥ, M
 'preṣitaiḥ || 28 bhNM *bhūmiprāptāḥ*, ΨPr *bhūmiprāptā*, P *bhūmim̐ prāptā*;
 Śār. SPA and Bh with us || 29 bhN *roṣo* for *doṣaḥ* ||

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1 bh °śyāmābhasaṃ, N °śyāmāmbhasaṃ || 3 M phalaṇakatṛa for phāṇacakra ||
 bhN °maṇayor || 6 Pr mūrṣe for loke || M ca mūrkhheṣu || 9 N °prak-
 ṣṇana° for °pramlāna° || 10 M °putrair for °putair || 12 ΨPr kāla ||
 bhNpBh °racitaiḥ, AΨPr °caritaiḥ, M °varitaiḥ. Our reading is that of
 Śār. || N prem, then beginning of kko, then blank for one akṣara, then
 cālayaṃ, cā of course being the misread second half of kko. In bh this
 passage has no defect whatsoever || 16 Ψ svābhāvāt, corr. to our
 reading || N vimṛśateti, ΨPrMp gaṇayati for vimṛśati || 19 M om.
 kuryuḥ || M uṣṭro || 20 N damanakar || 22 M sāgara° nāma
 vaṇivā (!); ΨPrp om. vaṇik; p ins. sārthavāhaḥ after nāma || 23 M
 mūlya°, om. bahu || N °cailakasya || 24 bh (not N) viṭakanāmā u° || 25
 Pr celakabham || 26 Pr viṣame °smin for viṣamā, asmin || M nā °smeṇ for
 °smin || ΨPrMp sthānake; the following na is supplied under the line
 in Ψ || 28 bhΨ śasyaṃ, Bh śisyam, A śaṣpāni ||

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2 N om. śiṃhaḥ || 3 bhN atas for atha; in Bh the passage is
 altered. Śār. and Simpl. Hh atha || 4 bhNΨP °rūpyam; APrp
 with us. In Bh this passage has been altered with the aid of the textus
 simplicior || 5 N saḥ for sattvam || 7 Pr tamaḥ for tataḥ || M itīha
 for iha || 8 N °citta° for °vṛtta° || Pr sārthavāhaḥ for °hāt || Over
 avagatā, gloss in bh: jñātā || N avagatobhyupapattinā; in Ψ gloss in margin:
 jñātasamāc [the rest -āra ?- torn off with part of marg.] || 10 Our MSS.
 except Pr with us paṃcaceṣu, corrected by gloss. of bh to paṃcameṣu, by cop.
 of p to paṃcakeṣu, which is the reading of Pr || 11 bhN ātyayikāyadī;
 gloss. of bh separates yadī from the preceding and the following akṣaras
 by small vertical strokes over the line || 12 bhNAΨPrp śidamto; in
 Bh this passage is altered || bhN ayam for aham || 15 Ψ reads exactly
 as our text; but a corr. adds a second kiṃ over rthe of puṣṭyarthenēti. The
 r-hook of rthe is in Ψ prolonged to the middle of the horizontal stroke
 of ne (written [ṇ]). Hence PL¹ adopting the false correction and taking the
 prolongation of the r-hook as an ai-stroke, puṣṭyarthe kiṃ naiti; M puṣṭyā
 kiṃ naiti || N śiṃhar || 17 In bh gloss on mamōpānayaadhvam: yūyam
 bhN teṣāṃ for tato || 18 bhN ūceis for ūcus || 19 N kṛdayā ||

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1 Pr ins. pavatā after bhavatā || N om. paraṃ || 2 bh(not N) āste,
 M asmim for asti || N śṛṃgāla || 3 ΨP viṇayya || 4 ΨP tiṣṭatu ||
 ΨPrMp and Simpl. H om. grhaṃ; BhA and Simpl. Ih with bhN || 5
 Pr upadīṣya for uddīṣya || 6 Pr svāmina || 8 N dīśo for devādeśo ||

11 Over *pāpādhama*, gloss in bh: *he* || Pr *yaty* for *yady* || ΨPPrMp *vyāpādagisyaṃ*; Hamb. MSS. with bhN || **15** Ψp *pradhānam*, corr. by the copyists to *prādānam*; but the original reading is still well visible || **18** N *abhayaapradhānam* || **19** Pr *eva* for *sa* || **20** Pr *prayati* || **21** bhN *eva* for *svam* || **22** In bh, *nya* of *anyathā* is partly worn off, but still to be made out with certainty; gloss. however writes over it *nya* in order to ascertain the reading. The copyist of the MS. to which N goes back, misreads the original *nya* for *tha* and takes the second *nya* for a correction; hence N reads *atha anyathā asmākaṃ* || **24** M *ya* for *ye* ||

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1 bhN *tasmād asmābhiḥ* || **2** bhN ins. 'pi before *vaṃ* || **5** PL¹ *yaśmin* for *tasmin* || **6** N *nābhigandhe* || ΨPPr(not p)M *bhavaṃti* for *vahaṃti*; but cop. of Ψ adds in marg.: *vahaṃti pāṭhaḥ* || **7** Pr *rācate* || **8** M *tam* for *tān* || **9** bh *mahati vesthā*, corr. by gloss. to *mahati vecchā*; N *mahati vascchā* || **10** bhN *kṣudrāt* for *kṣudrogāt* || **11** N *paralokasya pra* || ΨPPrp *śarīra*, M *śarīre* for *śvaśarīra* || **13** N *bhṛtyeṣu* for *bhṛtyasya* || **16** ΨP(not PrMp) om. *prāptaṃ* || **19** Pr *devasyāpyūgātānā mama* || **20** bh *svarggaśaktir*, N *svargaśaktir* || **21** N *mṛtyo* || **22** In Ψ *padam* corr. from *madam* by cop. || **23** ΨP 'bhakṣiṇāt, in Ψ corrected by copyist; but the correction is not clear, as the caret, which is put as deletion mark under *i*, looks like part of the *i*-stroke with a dot to its right, the angle being not closed ||

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5 N *prāpta* || **6** Over *apasara*, gloss in bh: *tvam* || Pr *tathānuṣṭitaḥ* || **8** PPrp 'dhāraṇam; M *prāṇam* for *prāṇadhāraṇam* || ΨPPrMp add. *yataḥ* after *uktaṃ ca* || **12** bhN *śvalpakāyaś ca jā* || Between *svajāṭīyaś ca* and *nakhā*, bhPPr ins. *ścāca*, NΨ *śvāca*, M *śvāva*; p *ścāravaca* deleted by smearing with gamboge; A ins. *ca*, deleted by smearing with gamboge; Bh with us || N ins. *ca* after *eva* || **13** N *dvīpi* for *prāṇaiḥ*. This seems to have been, in some previous MS., a correction of the faulty *dvīpi*, p. 79, l. 19, written in the margin and put into the text in a wrong place by some thoughtless copyist || **16** ΨPPrM *etadātham* || M *saṃsagraṃ* for *saṃgraham* || **17** M 'vasāneṃte for 'vasāneṣu na te || **18** N *aparasaratu* || ΨPPrMp *prabhūṃ*; Pr om. *svaprabhūṃ* || **19** N *dvīpi* (see remark on 79, 13) || **20** N *sarggavāsaḥ* ||

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1 Pr *śobhanāny* (om. *vacanāny*) || **3** ΨPPrMp *vijñāpayāmi* || **4** Pr *yuktaṃ muktaṃ* || **5** bhNΨPPrp *nakhāyudhatvāt katham*, M *nakhāyudhatvā katham*, A *nakhāyudhatvāt tat katham*, Bh *nakhāyudhas tat katham* || **7** N

manasyāpi || 9 In bh, *vijñāpayāmi* has been corrected, perhaps by cop., to *vijñāpayāmi*, but the correction is not very clear. N with the other MSS. || 12 N *mayobhaya*° || 13 bh *pa*, N 'pa for 'pi || M om. *nti tām ga* || 14 N *projjita*°, a misreading originating in the old-fashioned form, which *jjh* has in bh; see remark on 74, 1 || M om. *yām gatim* || 16 Pr om. all between 'nayo and *bahavo*, l. 21, inserting the missing text after *rājā*, l. 22, and repeating the words from *bahavo* to *rājā* incl. || 17 N om. *taḥ a*, writing *bhaksitoḥam* || 18 After *iti*, ΨPPrMp add *kathā* | 13 ||; P adds a flourish || 20 bh *grdhraparicāra* and 'paricārāl || 22 N *liṅgeta* (*pse* in bh resembles *ṇe*); M *lipsate* || bhNPr (in both places, see above, l. 16) 'pravāritas, M 'pravaritas, p 'prasāritas; AΨP with us; Bh 'pratāritas ca || P *vicāritas-turājāvicārākṣamo* for *vicārākṣamo* || 24 P *paricāro* || 25 ΨP *āhaḥ* ||

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3 Pr *pathyodanam* || bh *mahāṃjanastambhām*, corr. by corr. to *mahājana-stambhā*; N *mahājānastambhām* || 6 ΨPrp *bhāyānakam*, P *bhākānakam*; M *bhāyānaka* || 8 In bh gloss over 'dupasarpānam: *sevā* || ΨPp *evāsreya*, in p deleted again || N om. *iti* || Gloss of bh in margin *rathakāreṇḍktam* || 10 M *bhaksitavyam* || NΨPPrMp *bhrātrjāyopa*° || 11 N *tataḥ* for *yataḥ* || 13 bhN *bhākṣa*° || ΨPPrMp om. *ghṛta*, which in p is supplied in the margin || 14 A 'sākhavartti°; Bh with us || N 'khādyā for 'khādyaka° || 15 Pr *kṛtaya* || 16 Ψ *pradatta*, bhN *pradattā*, corr. in bh by corr. to our reading || 17 Ψ *pratyaham āgamtavyam*, but *trā* add. in marg. by cop. || 18 M om. *ca* after *evam* || M *prtipūrvam* || 19 In bh gloss on 'vikhitasaukhyāḥ: *trptaḥ* || 20 Pr om. *na* || 21 bh *gacchasi*, N *gacchāsi* ||

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4 Pr 'māsena || 5 ΨPPrP *tat śrutvā* || Over *karīṣyāvah*, gloss in bh: *āvām* || 7 N *bhavatopi* || M *viśeṣam*, om. *viśiṣṭam bhakṣya* || 9 N transp.: *atha ra° śiṃham dūrād eva duṣṭa*° || 11 bhN jump from the first *ārūḍhaḥ* to the second *ārūḍhaḥ*, l. 12, om. one of them and all between them || 12 Pr *āyāntam* || 15 After 'yāśritānām, ΨPPrMp add *14 kathā*; P adds a flourish || 17 M *mṛdu nāny*, om. *nā salilena khanyamā* || 18 In bh gloss on *avapūsyanti*: *nāsam prāptuṃvanti* (!), in Ψ gloss by cop. *hīnāni bhavanti* || 19 In bh gloss on *upajāpa*°: *bheda* || 21 Pr om. *yuddhāt* || N *yuddhate*, a misreading for the old fashion of writing *e* by a vertical stroke before an akṣara || 22 N *ye* for *yūn* || Pr *samdhais* || 27 Pr *sukkhāvaddhan* ||

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2 bhAΨPPrMpK unmetrically *dvipaturagasacāmarāḥ*, N *dvipaturagasa-mācarāḥ*; Bh with us || 6 bhΨPPrMBh *tathāpy*, A *tathāpi*, N *tayāpy* for

tad apy || bhN *uktam* for *ayuktam* || 9 M om. *ca* after *āha* || 12 N *ṭididibhād* for *ṭiṭṭibhād* || 13 Between *etat* and *damanakaḥ*, M ins.: *damanaka āha katham etat* || 15 bhNΨPPrM *jūṣa°*. Corr. of bh writes *ū* over *jū*; ApBh with us. As to the origin of the corruption see the form which *jḥ* has in our Table II, no. 9, l. 3 || 17 N *parivṛtā* for *pativratā* || 18 N *datukāmābaddhapalā*; Pr *lāvaddhā°*; M *ḥalā* for *ḥpalā* || 20 M *prasave* || ΨPp *ṭaṭṭibho*, in p corrected || bhN *natv* for *nanv* || 21 N *prasuvēti* || 22 Pr *abhyarthah* || bhNΨPPr *sa dūram*; correct our text, which gives the reading of ABh || 24 ΨPPrM (not p) *eva* for *eṣa* ||

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2 N *dṛṣṭvāiva* || M om. *dūrāsadam kopayati* || 3 N *grīṣmātapas ta°* || 4 N *madāṃdhasya nāgasya* || Over *°nāgasya* gloss in bh: *gaja* || 6 Pr *maru*, om. *ti* || M *prabhāke* for *prābhātike* || 8 M om. *kumbha* || 11 Over *apahara* gloss in bh: *tvam* || In bh gloss on *matto*: *sakāsāt* || N om. *pādas d* of *āryā* 320 and *ab* of *āryā* 321 || 14 Ψ om. *sā*, but cop. supplies it in marg. || 16 N *hānyā* for *hāsyo* || bhNΨPPrMp *bhaviṣyati*, A *bhaviṣyasi*, Bh *bhaviṣyasi* || 17 In bh gloss on *hadate*: *karotī* || 18 Ψ *vātmanaḥ* || ΨPPrM om. *svayaṃ* || Pr *sārāsāre*, om. *iti*; ΨPp (not M) *sārāsāreti* || *vetti* all our MSS. || 19 Pr *ākhā* for *ātmā* ||

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2 N *kāṣṭābhṛṣṭo* || 3 N *ṭididibhar* || 5 In Ψ *nāma* added over the line by cop. || 8 ΨPPrMp transp.: *sara idam* || Pr *anya* || 11 N *viyogaḥ du°*, ΨPPrM(not p) *viyogāt duḥkhāc* || bhNM om. *ca*, writing bhN *duḥkhād*, M *duḥkhān* || 17 ΨPPrMp *sahānetum* || 18 bhN *asy*, ΨPPrM(not p) *abhy* for *asty*; Bh with us; A *asty apāyaḥ* || 19 bhΨ *daṃṭasamḍeṣena*, but in Ψ the *e*-stroke deleted again by cop., N *daṃṭasamḍeṣena*; A *daṃṭam sadamṣamḍeṣena*, Pr with us ||

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1 ΨP *pyaṣṭi°* for *°yaṣṭi* || 2 N *bhaviṣyati* || 4 ΨPPrMp *°nagarasyō-pari°*; ABh with bhN || 7 M *śrutvā palād*, om. *sannamṭyus cā*; Pr ins. *am* after *cāpalād* || 8 bhP(not p) *bravan* || Ψ *eva vāśrayāt*, corr. by cop. to *evāśrayāt*; hence PPrMp *evāśrayāt* || 9 Pr *nititah* || 11 N om. *ḥam* || Before *iti*, bhNAΨPPrMp ins. *api* (*hitakāmānām api iti*); Bh with us || After *iti*, ΨMp ins. *kathā* 16, PPr *kathā* || 16 || P adds flourish || 13 ΨPPrMp *matir tathā* || 14 bhN *ete* || P *mukham* || In Pr gloss by a later hand on *yadbhaviṣyo*: *daivaparo* || 15 M *sā kathāiti* || 17 bhNA *°drahe* for *hrade*; in bh gloss over *°drahe*: *hrade*; Śār. 45, 8 with ΨPMP || M *mahākūyo*, om. *yās tra* || 18 N ins. *ca* after *°vidhātā* || 20 Pr *mateyabamḍhānām* ||

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1 Pr *paresvo* || 2 Pr *apicchinnam aśrotasam*; in Ψ, *avi*° corr. from *api*° by cop. || 5 N *tatsamayopacitā* [corr. by cop. to °*ta*°] *karmaṇā* || 7 N *tā* for *vā* || M om. *vā na vēti* || bhN *cēti* for *vēti* || 8 Pr *parivaktum* || 9 Pr om. *ca* || 11 Pr *siddhyati* || 12 bhN ΨPPrMp *eva* for *eṣa*; ABh with us || 14 bhΨPPrM °*samete*; ABh with us || 16 bhNAΨPPrM *jalasyāmtar*, cp. Śār. 46, 1; pBh with us || 17 bhN *jalād* || 18 N *śhitaḥ* for *śhāpitaḥ* || bhN *jalāśrayam*, Bh *jalāśraye*; A with us || N om. *pravīṣṭaḥ* || 19 bhNBh *samullasan*; A with us || Pr °*laguṭa*° || bhN °*jarjitaśarīraḥ* || 20 Pr *taḥ* for *taḥ* || 21 N *bravī* || After *iti*, p adds *kathā*, ΨPPrM 17 *kathā* ||

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1 bhN *tatra* for *tan na*, in bh corr. to our reading by corr. || 4 Pr *devaḥ*, bhNp *iva* for *divaḥ*; in N, *h* has been added subsequently || 8 bhN *śiśūnām* for *śūnyam* || 9 bh transp.: *yad ā° me*; N with the other MSS. || 11 ΨPPrMp ins. *jan* before *na* || 13 For *bhādre* Pr *ti* [this corr. from some other akṣara by cop.] *ti*, with *bhī* add. over the line || ΨPPrMp *yad* for *yāvad* || 14 Pr *āyaputra* || 15 ΨPPrM *samudre vighrahaḥ*, but cop. of Ψ adds *na* exactly over *dre*; p *samudreṇa vighrahaḥ*, corrected by third hand to our reading || 16 M *apidaitvātmataḥ* || bhN *samutsakaḥ* || 18 N *prāha* || Pr *priyaṃ* || 20 Pr *krtrō*° ||

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1 In Ψ gloss by cop. on *viprud*: *bīṇḍu*; the same gloss in p by third hand || ΨP °*vāhinyām* || At the beginning of a new page, Ψ repeats the preceding words from *sakalam* (incl.) 88, 21 to *camvā* incl., but this repetition is bracketed by cop. || Pr *āśrayethajalpitenā* || 2 N *prāha* || 3 ΨPMp (not Pr) *anirveda* || bhN °*sannibhāḥ* || 5 N om. *yataḥ* || 6 Pr *pau*, om. *ruṣaṃ* || 10 M ins. *hiṃ* between *api* and *vihagān* || 12 bh *samudro*, and an *o*-stroke over the line, corr. by corr. to *samavā*; then the copyist leaves out a blank for 5 akṣaras, filled in by the corr. with *jahadurjayaḥ*, *jaha* being again corr. into *hi*, the reading being now *samavāyo hi durjayaḥ*; but the corr. adds beneath the line *samudāyo hi*; N *samavāyo* for *samudāyo* || bhN *hi durjayaḥ* for *jayāvahaḥ*. Hamb. MS. H *balāvahaḥ*; Bh *samavāyaḥ sudurjayaḥ*, A with us || 13 The *ṣ* of *āveṣṭyate* in bh is so small, that *ṣṭya* looks almost exactly like *dya*; hence N *āvedyate* || 15 bhNAΨPPrMp *caṭakā*; but cp. p. 90, ll. 3 and 15. Bh with us || 16 bhN *mahatām ca vīrodhena* || 17 M °*tiṭṭibha prāha* || 19 Ψ °*gahane pra*°, corr. to our reading by cop. || 20 Pr *saṃtatikāler* for *saṃtatir* || 22 N *caṭakayugmam āśritām* ||

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1 In Pr gloss on *puṣkarā*° by later hand: *śuḍādamdeṇa* (!) || P *śrṇnāni* ||
 2 Ψ *caṭakayugā*, writing the following *laṃ* so as to cover part of the wrong
ā-stroke; P *caṭakayugālaṃ* || 3 N *sthāpatya*° for *svāpatya*° || 5 M
tadadu [2nd hand adds *ḥ*] *khita*, om. *duḥkha* || 8 bhΨPPrM om. *ca*
 before *mūrkhānām*; bhΨPPrM insert it after *mūrkhānām*; NABh Hamb.
 MSS. with us || 11 ΨPPr *taddrūḥkhāl* || Pr *anertho* || M *niṣevatā* ||
 13 M *upatiṣvati* || 15 ΨPPr (not p) *caṭakā*, M *chaṭakā*. bh seems to
 have had originally our reading, but corr. to *caṭakā*; N with us || N *madān*
ma saṃ [*saṃ* deleted by cop.] *ma saṃtāna*° || 17 bhNAΨPPrMBh *kiṃcid*;
 see above, p. 32 || 18 bh *vinivartate*, but *vi* del. by cop. N with us || M
 om. *viṣamāsu* || 20 ΨPp *apakṛtya*, in Ψ with a small *u* over the initial *a*;
 but with bhNPr the Hamb. MSS. have exactly the same readings as our
 text, except Hamb. MSS. *kṛtaṃ* for *naraṃ* || Pāda c in M only: *upakṛte*
yoḥ || 22 Pr jumps from the first *syād* to *syāt* 91, 2, om. one of them and
 all between them || 23 N *sarpo* for *sarvo* ||

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1 M om. *tathā ca* || 3 Pr *nivṛttiḥ* || 4 Pr om. *param* || 6
 bhNAΨPPrMp *caṭakayā*; Bh with us || 7 bhNAΨPPrp *caṭakā*, M *caṭa*
kān; Bh with us || 8 N *sāhāryaṃ* || 9 N *maṣṣikā prāha* || N *bhadre* ||
 10 N *janṭūko* || 13 ΨPPr *vikalpyante*, M *vikalyaṃ* for *vikalpante*. In Ψ
 gloss by cop. *vikalpyaṃ na prāpt[avyam i]ti* | 2 *jñāyā*. The bracketed
 syllables I supply by conjecture. In the MS. they are torn off with part
 of the margin || 16 In bh *janasya* corr. to *gajasya* by corr.; N with us ||
 N *gatā* for *gatvā*; M *gatāsyā* for *gatvā tasyā* || 17 N *nimūlito* || 18 Pr
taṭa°, om. *gartā* || 19 N *jalāśraye* || bhNΨPPrMp *muktvā* for *matvā*, in p
 corrected to our reading, which is that of A. Bh *gatvā* || 20 bhN
patitah, *ta* being corrected by the copyist of bh from *tva* || 21 ΨPPrM
nimūlītākṣaḥ ||

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1 bhNAΨPPrp *caṭakā*, M only *vaṭa*; Bh with us || After *iti*, Ψ adds
 || *kathā* 18, P *kathā* || 18 || flourish ||, Pr 18 *kathā*, M *kathā* || 18 || 2
 bh *suhṛtsamudāyena*; N *suhṛtsamudāya vinā na* for *suhṛtsamudāyena* || N om.
iti || 5 N *tenaivam* for *naivam* || 7 N *loha*° for *loṣṭa*°, omitting
nicayāḥ and the following words to *sya* (excl.) of *mahodādhivigrahasyo*, l. 9 ||
 bh *nicayāḥ* || Pr *pūrayāmiḥ* || 9 N *prāttakālaṃ* || 10 N *nyagrodha*
vāḥ || 11 M *vāsyati* for *dāsyati* || 12 N *śrānyaṃ* || M *vṛddhā ye*, om.
nām te vṛddhā || N om. *hi* || 22 bhN *kāle kramāt* ||

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1 Ψ *kathācit* || 2 M *āhārārtha* || 3 Pr *hamsāvāsedu* || 4 M *kṛtāhārā* for *°vihārā* || 6 bhN *°bandha* for *°bandhana* (N *°gyasanam*) || M *na* for *mama* || 7 N *sarvēpi vi* || bhNA Ψ PPrM (not p) *sma*, in A visarga added over the line; Bh with us || 9 M *athāsan prāha* || bhNA Ψ PPrBh *kuruta*, M *kurut*. M's reading is to be explained by an aistroke of *°तिस* (i.e. *°tais*) l. 12, whose left-hand end goes exactly to the nether end of the vertical *ta*-beam and which looks like *virāma* || 10 Ψ PMp *sameti*, Pr *samete* || M *hir* for *bhavadbhīr* || Ψ PPrMp *mr̥tarūpeṇ* || 14 Ψ PPrP *viśrabdhāmatinā*, M *viśnaṣkamatinā* || 15 L¹ ins. *sa* after *krameṇa* || N *sarvepi* || N *°miti* for *°mati* || 18 After *iti*, Ψ Pr add *kathā* 19 ||, P *kathā* || 19 || flourish ||, M *kathā* || 19 ||, p *kathā* 10 (!) || 19 Ψ PPrMp ins. *pi* after *sarve* || N Ψ PPrP only *hamsāmṭikam*, M *hamsātikam*; ABh with bh || 21 M *eka* for *eva* || 22 Ψ PPrM *ākramdaraveṇa* || 23 M om. *'pi* after *garuḍo* ||

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1 bhN *samāyātaiḥ* for *samāye taiḥ* || M *°viyogakam duḥkham* || 2 N *patirājñe*, corr. from *patirājāya* by cop. || 3 bhN *°jivito* || 5 In bh gloss over *pracchannam*: *guptam* || 6 M *huduḥ* (sic!) ; Pr *hudaḥ ke*, om. the following akṣaras to *nagātro*, l. 10 || 10 Pr *ta* for *tatra* || 12 Pr *sarvattat* || N *°tacum* for *°tanum* || 13 N *upagato* || 16 Pr om. *tan* ; Ψ PMp om. *ta* of *tan*, writing *nnūnam* ; in p *ta* has been supplied by 2nd hand || 19 After *iti*, Ψ ins. *kathā* 20 ||, PPr *kathā* || 20 ||, P flourish ||, M *kathā* || 20, p *kathā* 19 ||

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1 N *prāha* for *āha* || 2 Ψ Pp *abhikṛiti* || 3 N *garuḍa prāha* || 5 N om. *na* || 8 M *tataḥ* for *tat* || 10 M om. *na* || 11 Pr *kalaval* for *putraval* || N *lābhayen* || bhN Ψ PPrP (not M) *chreyam*, A *śreyam* ; Bh with us || 14 N *samānitās* || 16 Pr *ālokyā*. In Ψ , *avalokya* has been corr. from *ālokyā* by cop. || Pr *pramyāvāca* || 18 bhN *bhagavan lajjayā* || Pr om. *mayā* || 19 bhN *cchalatām* || 22 N *bhagavatā muktam* for *bhavatā* ||

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1 In bh, *samudrād a*° has been corr. by corr. into *samudrāṇḍakāny*, which is also the reading of N || M *samtoṣāsura*° || 2 bhN *gacchāmaḥ* || 3 Pr *ānuṣāsiraṇ*, Ψ PMp *āgneyasaraṇ* || 5 bh Ψ P *°cakitam sakala*°, in bh corr. to our reading by cop. || 8 N *ajñāyati*. After *iti*, PMp ins. the number 21, omitting *kathā* || bhN *avagatas tatvārthaḥ* || 10 bhNA Ψ PPrMpBh *prāśastāṃgaḥ* (N *°nga*). Cp. Śār. 47, 4, and above, 70, 2. In SP and Simpl.

the passage is altered. The corruption of our MSS. of Pūrṇ. may originate in a correction of some previous MS., where *sra* or *śra* was written over *śa*, which some copyist misread for *pra* || 13 N *utthāya* for *uktvā* || M *karāṣasakāṣaṃ* || 14 bhNΨPPrM *bhīmāṭan*; ApBh with us || N *karāṣaka prāha* || 15 bhN *jñāsyasi bhavān* || N *karāṣaka prāha* || 17 bhN *ivāṇbbhasā* || 18 N *damanaka prāha* || 20 N om. *hi* || 22 N *kṣamayo* || N *niṣṭā* for *viṣṭhā* || M om. *vā niṣṭhā* || N *gasyeham* || 24 N *damanaka prāha* || 27 bhN *pūvāpakārinām* || 28 PL¹ *anyatra* for *anyac ca* || bh *viḥato*, N *viḥito* for *niḥato* || bhN *eva* for *eṣa* || ΨPMp (not Pr) *bhaviṣyasi* || 30 N *caturakopamā* || 31 N *karāṣaka prāha* ||

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2 bhN °*caturakāṣaṃku*° || 5 ΨPPrMp *āsritaḥ* || 8 ΨPPr (not p)M om. *te* || 11 N *svāmī* || N *buddhipraveṇa* || 12 N *tathā* for *yathā* || N ins. *ca* after *vyāpādayati* || 13 bhNAΨPrp *akṛtaṃ*; PBh and Simpl. MSS. Hlh with us || 14 In Ψ gloss by cop. on *tām*: *buddhiṃ* || 17 N *varisṣyāmi* || PrM *tataḥ*, ΨP *tata* for *tac* || 18 ΨPPrMp om. *bho* || 19 N *adhikālpaḥ* || 20 bh *dviguṇālābhena*, corr. to our reading by cop. || 21 Ψ *prāṇaṃ bhavati*, but *yātrā* supplied by cop. under the line || 22 N *śaṃkukārṇa prāha* || 23 M *evam deva* for *etaḥ eva* ||

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3 bh *tataścaścaturaka*, the first *śca* del. by cop. || 5 P °*āstasamayas*° || 6 N *caturaka prāha* || N *tvam* for *evam* || 9 Ψ *īdatm* || ΨPPrMp *eva* for *evam* || ΨPPrM *pratipanna* || bhN *siṃhamatāḥato* || 11 Pr *āha* for *āsa* || 12 N *stvihaṃ* for *siṃhaṃ* || 16 N *kravyamukha prāha* || 19 N *caturageṇḍ*° || 21 N *kenāpi*, *pi* being deleted by cop., who continues *gram* || bhN *uṣtram* for *uṣṭra* || 22 N *vyāpādaya ity* ||

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2 N *deśam gataḥ* || 3 M *kiṃciṃt ta ertya* || 5 M *evam sminn* for *etasminn* || bhNAΨPPrBh *dāserakanātho*, M *dāserakānātho*; Simpl. MSS. H *mahādāserakasārtho*, I *mahādāserathakasārtho*, h *mahān dāseraja*[*ja* del. by corr.]*kasārtho* || 6 ΨPPrM *grīvābaddha*° || bh (not N) AΨPPrP °*ṭanatkāra*° for °*raṇatkāra*°, M *grīvābaddhaverhatā*[corr. to *ta*]*ghaṃghaṭhaṇatkārakāri* || N *samāgatī* || 7 ΨPPrMp *siṃhaś caturakam* for *siṃ ja*° || 10 bhΨPPrP *gamyatām* 2; in N, *ra* is written for 2, the copyist foolishly misreading this figure || 11 bhNAΨPPrMpBh om. *mām* || 12 N *caturaka prāha* || 15 bhNΨPPrP *grhi*° (in bh corr. by cop. from *grahi*°) for *grahi*°, M *gahi*°; Bh *grhiṣyāmi*, A *grahiṣyāmi* || 16 M om. *pitṛ* || 17 N *grupaiti* for °*bhyupaiti*° || 20 After *itī*, Ψ ins. *kathā* 21 ||, PPr *kathā* || 21 || P adding

flourish ॥ ॥; p *kathā* 21, M *kathā* 21 ॥ 21 N *taddānyendāpi* ॥ 22 N *nirjanavanam* ॥ Pr *svāmi* ॥ PL¹ *ca* for *hi* ॥ 23 N *dūrastho smṛti no svaset* ॥ 24 bhM *dīrge*, corr. in bh by corr. to *dīrghau* ॥ N *bāhu* ॥ ΨPPrM *pramādinām* ॥ 25 Pr *vānūsarāmi* ॥ N om. *matvā* ॥

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5 Pr *nitya* ॥ APrM *anāyikṭam* ॥ 8 bhPrMp °*vikirtita*°, ΨP °*cikirtita*°, N °*vikirtita*°, in p corrected to our reading; A Bh °*vikartita*° ॥ N *svaśṛṅgā-bhyām* ॥ 9 bhN *kasmāḍ* for *tasmāḍ* ॥ Pr *apitya* ॥ 10 Pr *karakaḥ* ॥ N *paraspara* ॥ bh *sākṣepam*; the cop. writes 2 over *kṣe*, 1 over *paṃ*; N *sāpekṣam* ॥ 12 M *tata* for *tatas* ॥ M om. *na nītitattvaṃ* ॥ 16 Over *avidhīnā*, cop. of Ψ writes *yā dhavitu*, N *tvam vidhīnā* ॥ M *daḍodiyaman*, ΨPPr (not p) *daḍodiyaman* ॥ 19 ΨPr *sāmatvā*° in Ψ corr. from *sāmnatvā*° by cop.; P (not p) *sāmevā*°, M *sāmnēvā*°; *sāmnat*° also Hamb. MSS. and A Bh ॥ 21 Pr *mūha* for *mūḍha* ॥ bhN *mantrapadam* ॥ 23 N *sāmādi* ॥ Pr *daṃḍamaryamto* ॥ 27 M om. *siddhiḥ syāt tatra* ॥ 31 Pr *satvahitā* ॥

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2 In Ψ gloss over *balavatām* by cop: *eteṣām* ॥ bhN *upāyāḥ krānti*° ॥ In Ψ, gloss by cop. upon °*yākrānti*°: *prasara* ॥ 3 ΨPPr (not p) *atibhūmigato*, with gloss in Ψ by cop.: *ahamkāra* ॥ M *yāto* for *gato* ॥ bhN *ātmā vi*° ॥ 5 Pr *yā* ॥ bhPr (not Ψ) PMpBh *labdheṃ*°, N *labdheṃ*°, A *labdhe*° ॥ Pr °*nigrahā* ॥ 6 bhN *dharmēṇa yā* ॥ 7 M *saṃjagate* ॥ 9 Cop. of Ψ om. the words *tad yathā* &c. to so excl. line 10, but supplies them in marg. ॥ 10 P °*vibhāgme*, L¹ °*vibhāgma*, PrM °*vibhāgena*. The readings of PL¹ are misreadings of the form which *go* has in Ψ, where a small stroke unites the second vertical stroke of *g* with the somewhat longer second *o*-stroke with the result that it looks like *gma*. The copyist of the archetype of PrM took it for *ga na*. The first *o*-stroke before the *aḥ* was naturally taken by the copyist of P and that of the archetype of PrM as *e*-stroke, whereas the copyist of L¹ took it for the initial stroke of *n* ॥ After *iti*, ΨPPrMp ins. *paṃcāṃgo mantrāḥ* ॥ 11 Over *mahātyayo*, gloss by cop. of Ψ: *vināśa* ॥ bh *taṃḍava*, the corr. writing 1 over *va*, 2 over *da*; N *taṃvaṃḍa* for *tad atra*; A Bh with Ψ ॥ 12 N *vinipātaś* for *vinipātāpratīkāraś*, Ψ °*kāraḥ kāryasiddhiś cēti paṃcāṃgo mantrāḥ*, the words from *sōyam* incl. to *mantrāḥ* incl. being bracketed by cop., who writes again *sōyam* and the following text to °*kāraś* ॥ bhNΨPPr (not p) MBh *bhinnasamdhānam*, A *bhinnasamdhyanām* ॥ 15 N *pātayitūśakti* for *pā*° *a*° *śaktir* ॥ ΨPPrMp *eva* for *asti* ॥ Pr *nākhō vṛddhartum* ॥ Bh *utrapīṭim*, M *utripīṭi*, Pr *uttipīṭim*, bh *ṭamkanikām*, N *ṭamkanikām* for *utripīṭim*; cp. WZKM. xx. 402; AΨP with us, Simpl. MSS. H *utrapīṭim*, I *utrāpīṭim*, h *atrānāpīṭim* ॥ 18 N *catuprabodhanām* ॥ ΨPPrMp

ivāṃdhakṛt || 21 Pr ins. *karaṃ* before *karaṭakaḥ* || M *agūt* for *agamat* ||
 23 bhNΨp *nīcamanānu*°, in Ψ corr. to *nīcamanonu*°, which is the reading of
 PPrM; in p first corrected to 'no', then to 'tā'; in Ψ gloss: *bhavaṃti*. Śār.
 SPc, ABh with us. Cp. SPκ; n(v) *nāṃcamatānuvarttino*; Simpl. MSS. HI
nīcajanānuvarttino, h *nāṃcajanānuvarttino* || 26 P *sapanna*°, NApr *saṃ-*
panna°; Bh with us || 27 N °*parijasya* || 28 M °*vidā*° *śmanmamtrina*° ||
 31 Pr *vivikta rājānaṃ* || N *icchāmi* || N *kim na tsi* ||

Page 102.

1 ΨPPrM om. *kim ca* || M *puruṣe*; in Ψ gloss by cop. on *paruṣe*: *kathore*,
 r torn off with part of margin, e still visible || Pr *adveṣyaṃ* || 2 PPr
sāvyaṃ, M *soṇyaṃ* || bhN ca for *hi* || 5 Pr *śācyena* || 7 bhN *puruṣeṇa* ||
 9 M *tathā ca* || Pr *bhṛtyayatā* || 10 bhNAΨPPrMp *vinōḍadheḥ*; Bh
 with us || 13 N *gati* || 15 Cop. of Ψ gloss on *mahān*: *puruṣa*, and on
praṇunno: *prerita* || Pr *dharatām* || 19 ΨPr *svāmin* || ΨPrMp *śāḍguṇo*°,
 PL¹ *śāḍbhūṇo*° || 21 Pr °*kārmuke* || 23 ΨPPrp *ākhyānam*; M om.
ākhyānakam || Pr *āyate* || 24 bh *nagnaḥ*, corr. by corr. to *nagna*; N
nagnaśravaṇako || 26 N *damanaka prāha* || 28 N *ayodhā*, M *ahodhyā* ||
 30 M *pratipannā*; in bh gloss on *vipratipannā*: *garvitāḥ* ||

Page 103.

1 M *rājānataḥ* || Pr om. *ca* || M *viṇḍhiko* || 2 M om. *ca* after *evam* ||
 3 M *badrasacivam* || 4 ΨPPrMp °*śramaṇakas* || Pr om. *purim* || 5 In N,
praśna° by cop. corr. to *praśa*° || 6 N °*dreḥkāṇa*°, bh °*drekāṇa*°, the corr.
 adding visarga after *dre*, ΨP °*drekvāṇa*° (𑀅 being often written 𑀆 in MSS.),
 Prp °*dreṣkāṇa*° || M °*vitāculi*° for °*cintāculuka*° || In Pr °*mūla*° corr. by cop.
 from °*mūtra*° || 10 N om. *para*° and the following words to *paraṃ* excl. ||
 M *paravittacottāras* || 11 Pr *phalai* || bh *jñāsyasi* (in spite of *bhāvān*) ||
 12 ΨPPrMp om. *ca* after *ekadā* || 13 PrMp *rājabhavanam* || Pr *anuvīṣyāha* ||
 16 bhN *tataḥ* for *gataḥ*, corr. by corr. of bh to *gataḥ* || 18 NΨPPr
prṣṭavyaḥ || Ψ *param* [new line] *kaṇ*° || 19 Over *ācārya* and *mahārāja*,
 cop. of Ψ gloss: *he* || Pr om. *svargaṃ* || 21 N *sāvoppyepi* for *sarvāṇy api* ||
 23 N *rājapadāṃptikam* || M *svamina* || 24 ΨPPrM *ekāntopavāsitamamtri*°;
 p *ekāntāśritamamtri*°, corr. from another reading || M *naīva* for *tenaīva* ||
 ΨPPrMp °*śramaṇeṇa* ||

Page 104.

1 M °*vadakamalaṃ* || 2 Pr *jaya* || M *jayatu devānūpriya iti* || 4
 After *āha* N *mahā[rāja sarvadineṣu svargaṃ gacchāmi]bakhūnām* &c.; the
 brackets by copyist || 5 M om. *śrūyate* || 7 N *yad* for *yady* || 8 Pr
uktā || 9 Pr *skṛtvā* || 11 ΨPPrM *ati* for *iti*; ABh with bhN || N *tva*,

then a dot indicating one missing akṣara, then *se*; over *tvarase* in bh gloss *tvam* by corr. || 14 Pr *kiṃcimi ti* || 15 Cop. of Ψ gloss over *deva*: *he* || N *asmi* for *asmin* || 19 In bh gloss on *prāṭiveśmakā*: *pāḍoṣi* || 20 PL¹ *paśyāsthāham*, M *paśyāsvdhām* for *paśya, amba, aham* || In bh gloss above *kenāpy adṛṣṭena*: *ākāśavānī* || 22 Corr. of bh adds *h* after *vrāhmaṇa*; cop. of Ψ gloss over *vrāhmaṇa*: *he* || M *gyānvita* || 23 After *parama* Pr repeats the words *vrāhmaṇas tasya vrāhmaṇi* &c. l. 18 to *śrutvā* l. 22 incl. || N *pramodapūṇamāṇa* ||

Page 105.

2 NΨPPRp *tyajātām* || 3 M om. *nādrtya* || ΨPp *°vācchalyād* || M *stanapayitvā* for *snapayitvā* || 6 Pr *°veśmika* || bhN *vivāhotsavām*, in bh corr. by corr. || L¹ om. all between *avalokya* and *taduparodhād*, l. 11 || 7 bhN *tavāññā*, in bh corr. to our reading by corr. || 9 ΨPPRMp om. *paraṃ* || 10 M *mūḍha*, Pp *mūḍho* || N om. *sarpasya* || 11 N ins. *sa* before *saviṣeṣaṃ* || 13 Pr *kurkkuṭa*, N *kurkuṭa*, M *kukuṭa* || M *prāptaṃ* || 14 N *°samudbhāva* for *°sadbhāva* || N *°saṃśrayaṇī*, om. *°ya* || N *°grāhe* || 17 N *uktaḥ 'sāv* || ΨPPRM *svaputrayogyām* || 19 ΨPPr (not p) M om. *tato* || 20 M *gudyatām* || 23 bhN *°vistārīta* || 24 Pr *abravan* || Pr *sadbhi dr̥ṣaṃ* || N *idr̥ṣiṃ* ||

Page 106.

1 bhN *satair*, corr. from *savair* by cop., ΨPPr *savaira*, M *savira* for *sarvair*; ABh with us || ΨPPRM *ivd°* for *evd°* || 2 M *grahopaviṣṭambhita* || PL¹ *tathā* for *tayā* || 3 M om. *viḍambanayā* || 4 PL¹ om. the second *pāda* || 5 bhNPr *kanyā* || M om. one *sakṛt* || 6 M *pūryamrvānirmmitaṃ* || 12 bhN *nāmā* || ΨPPRMp *māheṃdra* || 13 ΨPr *samāyātām*, corr. by both copyists from *samāyāntām*. A with us, Bh *samāgatām* || 15 N *śuka prāha* || 18 N *yama prāha* || Pr *kātraḥ* for *kālāḥ* || 19 ΨP and first hand of p om. *taṃ* after *ca*; in Ψ it is added over the line, perhaps by cop. || 20 Pr *evu* for *etaḥ* || 22 ΨP *evākulīta*; p *evākulī* [3rd hand adds *bhūjta*, M *evākulīkṛta* || 23 Pr *to* for *tato* || 24 N *asyokte* for *asya* || *iti* ||

Page 107.

1 After *iti*, Pr adds 33 || *kathā* ||, ΨMp add 23 *kathā*, P *kathā* || 23 || 2 M *kanyākṛta*, bh *kanyāṇṛtavādavanīyatā*, corr. by cop. to *°nṛtavaravinīyatā*; N *kanyāṇṛtayaḍavanīyatā* || 3 M *sā rppena* || 4 ΨPPr *ārabbhāḥ* || 6 Pr *paramapurusa* || 11 bhN *anubhūtaṃ*, ΨPPRp *anubhūtaṃ*; ABh with us || 12 Pr *pūro sthitas* || 14 N *patnā* || N *vārtīta*, om. *sneha* || 15 After this line Pr adds *kathā* ||, ΨMp add: *kathā* (M adds *i*) 23; P *kathā* || 23 || flourish || 16 ΨPPRp *nagnaśramaṇagarbham*, M *nagnaśramaṇagarbhā* ||

18 bhN *nagnaśravaṇako* || ΨPPrMp *śramaṇako* || bhΨPPr *dagdhēti*, A *daggha iti*, Bh *daggha iti* || After *iti*, Ψ *kathā* 22 ||, PPr: *kathā* || 22 || P flourish ||, p: 22 (om. *kathā*), M *kathā* 32 (l) || Pr *etan* for *tat* || 19 ΨPPRp *kevalaṃ maṇ°* || ΨPPrMp *°śopajivinā* || In bh gloss on *nītimārggāna-bhijñāḥ*: *tvadvidhāḥ* || ΨPp *°mārggānabhijñēna*, Pr *°mārggānabhijñeya*, M *°mānānabhijñēna* || 20 Pr *durtrivṇaṃ* || 22 bhN *cetaki°*, ΨPPr *ciṃciṇi°*, M *vivini°*, p *vetasa°*, corrected from some other akṣaras, the first of which was *ciṃ*; A *vetaki°*, Bh Śār. α, SP (most of the MSS.), v *ketaka°*. Śār. β with us. The stanza is absent from the Hamb. MSS. || 23 Pr *°nāgomya* || 24 ΨPPRp 39 (which is also the number of the preceding stanza in these MSS.) for *yataḥ*; M om. *yataḥ* || 25 ΨPPrMp om. this stanza ||

Page 108.

1 bhN *tarāpaśadaśyō°* || 2 ΨPMp *nānamyaṃ*, Pr *nā°namyaṃ* || 3 bh *śūcīmukhyā ivāśiṣya*, corr. to *°ṣye* by corr.; N *śūcīśukhyā ivāśiṣya* || 4 N *damanaka prāha* || ΨPPrMp *kathaṃ caṭtat* || 6 Pr *tac cēhamamṭakāle* || 7 Pr *upaśyat* || 9 N *°pradeśūt* || 11 bhN *°dhaman* || 14 N *dharmani* for *dhamati* || 16 ΨPPrMp *udvijito*, in p corr. to our reading || 17 ΨPPRp om. *netra*, which in p has been supplied by 3rd hand; M om. *ktranetra* || 19 ΨPPRp *nānamyaṃ*, M *nāmamyaṃ* || After *iti*, ΨPPrM: 24 *kathā* || P adds flourish ||, p: 25 *kathā* || 22 bhN *upajātas* || 23 bhN *apijātas*, corr. by corr. of bh to *atijātas* || Pr *°jātas* for *°nūjātas* || 24 Pr *°darśitaḥ* || 25 Pr *tv anujāta pituḥ*, ΨPM (not p) unmetrically *tv anujātas ca pituḥ* || 26 bhN *atijāto* ||

Page 109.

4 ΨPPr *°saudaryaṃ* || 5 bhNΨPPrM *yaṃ kṛto* for *°laṃkṛto*; in p *laṃ* corr. from some other akṣara; ABh with us || 6 N *idam* for *cēdam* || 8 bhNΨPPrM *dhūpena*, p *dhūmena*, *me* being corrected from another akṣara; Śār. SP Hamb. MSS. ABh with us; h *dhūmeṇa* || 9 N *damanaka prāha* || 11 bhN om. *asti*; but cp. Śār. and Simpl. || Pr *deśamṭarau gatau* || 13 bh om. *atha*, leaving a blank in its place, in which *atha* has been supplied by a corr. || 14 M om. *kalaśagataṃ* || ΨPPrMp om. *tu*, which, in p, has been supplied by 3rd hand || 15 Pr om. *gacchāvah*; N *gacchāvah°* *iti*; the other MSS. *gacchāva iti*. This use of the indicative is not rare || 18 Pr *°samakṣa jvalaṃ* || M *vyavaharizyāma* || 20 ΨPPrMp *avyavicchinnāḥ*, corr. in p to our reading || 22 ΨPPRp *truṭi°*, M *trudi°*, for *hrūsa°* || 23 Pr *svabhāvārthatayā* || 25 ΨPPRp ins. *nikṣipya*, M *tikṣipya* before *suguptaṃ*; *nikṣipya* evidently was a gloss of the archetype of these MSS. || PL¹ *asahāyavyasana°*, M *asadavyayasana°* ||

Page 110.

2 N transp. : *tad api tasya* || 3 M *rākṣiṇam* for *parikṣiṇam* || 4 M *caturbhiḥ* | *ṣataiḥ ṣatair api kim* || 5 M *śaṣṭaśatāny ivā* || 12 Over *dharmabuddhe* in Ψ, and under *dha*° in bh, gloss : *he* || 18 M *vaṃhatau* for *vivadantau* || 20 N transp. *nyāyāḥ dṛṣṭo* || 21 ΨPPrMp om. *yataḥ* || 22 bhN *kiṃvāde* || 24 M *vacanaḍevatā* ||

Page 111.

4 N *pūjyate* for *yujyate* || PrMp *vanadevatā* || 5 N *mamāhaṃ* for *mahat* || M *mahākautukam* || 7 N *sarjjitau* || 8 P (not L¹) *matpāṇiṇi gatāḥ* || 10 N *pūrvotkṣātānidhāmasaṃ* [*saṃ* del. by cop.] *pri[i* del. by cop.] *deśastha*°; ΨPPrMp om. *saṃnidhāna* || M om. *sthaḥa* || 11 Pr om. *tvām* || 12 N *punar* for *putra* || 18 M *bakasanātho* || 20 N ins. *tāni* before *bhākṣayan* || 21 ΨPp °*śiśur vai*° || Pr *yadhomukhas* || 23 ΨPPrp *rudyase*, M only *se* || N *baka prāha* ||

Page 112.

1 Pr *ha* for °*ham*; M om. °*ham* || 2 M *tadukḥkhitoṃhaṃ* || 3 ΨPPrMp om. *me* || 5 Pr °*sahavairi* || 9 Pr *dy* for *yady* || bhNΨPMPp °*śaṃḍāni*; APrBh with us || 11 bhNΨPMPp °*śaṃḍā*°; A has a gap here; Bh °*khaṃḍā*° || 14 After *iti*, ΨMp *kathā* 26, PrP *kathā* || 26 || P adds flourish || 17 bhN *dharmabuddhiḥ pu*° || N °*kārinikaiḥ*, ΨPMPp °*karaṇaiḥ*, corr. in p to our reading by the copyist; Pr *vyādhikaraṇaiḥ* for *dharmādhi*° || 18 N *śaciṃ* for *śamīṇ* || N *saṃetya* ||

Page 113.

1 N transp. : *te sarve* || 2 bhN *viharanocitaṃ* || 4 Pr *jvālati*, ΨPp *jvaliti*, in p corr. to our reading || 5 bh *ākraṇḍayan*, corr. by cop. to *ākraṇḍan*; N *ākraṇḍat* || 7 Pr om. *idam* || 10 M *dharmabuddhiḥ cyēti* || After *iti*, P ins. *kathā* || 25 || flourish ||, ΨMp: 25 *kathā*, Pr 29 *kathā* || 16 M *jijvīṃṣam* for *dvijihvam* || 17 bhN *khalasceḥeṣ ca* || 18 M om. *kasmāt* || 20 In margin of Ψ gloss on °*lopaṭṭho* : *pum(?)pa*, the rest being torn off with part of marg. || 21 N *saṃdanād* || 22 bh *vaśiṣṭa*°, N *vaśiṣṭa*° for *viśiṣṭa*° || P (not p) om. *khalāḥ* || 24 Pr °*vicakṣaṇa*, followed by *daṇḍa* || 26 N °*daṃḍinaḥ*, PrM *devadaṃḍitaḥ* || 29 NΨPPrM (not bhp) om. line 29 and page 114, l. 1 ||

Page 114.

3 ΨPPr (not p) M *tava* for *tat* || 4 M *vidvān ṛjubbhigamyo* || bhNΨPPr *vāpramādinā*; APrBh with us || 5 bhN *ṛjur mūrkkhas* against the metre || N *mūrkkhaḥ śaṭhaḥ* || Pr *tyājāḥ* || 7 N *athenām* for *apy enām* || Pr *enā*

'vasthām || M na cānyo for tavānyo || M om. jano || N *trṇabhū va* || 9
P *kumjaraḍvat*, L¹ *kumjaratadavat* for *kuṇjarahṛt* || 12 ΨPr (not P) *nāḍuko*
(ep. 115, 12); p *nāḍuko* (sic!) || NM *vanikaputraḥ* || 13 Pr °*gamana*
cintayat || 15 bhN *vatset* || 23 N *lakṣmaṇa* || N *nāruka*, ΨPr *nāduka*,
p *nāḍuka* (sic!) || 24 N jumps from the first *bhaktitā* to the second
bhaktitā, om. one of them and all between them || ΨPr *nādukaḥ*, p *nāḍu-*
kaḥ || 25 ΨPPrMp om. *sā*, which in p has been supplied by 3rd hand ||
bhNΨPPrp *yat* for *yata*; Bh *yataḥ*, A with us || 26 bhN *ava* for *atra*;
BhA with ΨPM ||

Page 115.

2 PL¹ om. *saha* || 3 ΨPr *nādukaḥ*, p *nāḍukaḥ* || 6 N *preyaṃ* ||
8 M om. *tathā ca* || 10 ΨPM *pravarttavā* || N *bhayādvahā* || 11 N
lakṣmaṇaḥ putraḥ || p *nāḍukena*, ΨPr *nādukena* || 12 Ψ here *nāduko*;
Prp om. *nāduko* || 13 p *prākṣipat* || 14 Pr *nāduka*, p *nāḍuka* || 15
ΨPr *nāduka*, p *nāḍuka* (sic!) || N *nāduka prāha* || 16 N *lakṣmaṇa prāha* ||
ΨPPrMp om. the text between °*nāpahrtaḥ*, l. 16, and *bho lakṣmaṇa*, l. 18. In
p it has been supplied in margin by 3rd hand || 17 N *ātathyavātī* [ti del.
by cop.] *din* || 19 N *lohamayātulām* || 22 ΨPr *nādukenā* ° || 23 ΨPr
nādukaḥ || 24 ΨPr *nāduko* ||

Page 116.

1 ΨPr *nāduka* || Pr *sabhyam* for *satyam* || 2 bhNΨPPr *upahartum*;
ABh with us || ΨPr *nāduko* || 3 PL¹ so for *bhoḥ* || 6 ΨPr *nāduko* ||
9 After *iti*, PPr ins. *kathā* || 27 || P flourish ||, ΨM *kathā* || 27 || 11 M om.
kulānvitam || Pr *durbhaga* || 13 bhNAΨPM *vairūpyopahrtaḥ*; Pr Bh and
Simpl. HI with us; Simpl. h *vidūryopahatāś ca*, corr. by corr. to *virūpyopa* ° ||
bh *kāmtavapuṣām*, N *kāmtavapuṣām* || N *duḥkhitāḥ* for *duḥkhitā* || 15
N *tathā ca* || 16 bhΨPPrM *duścārinyāḥ*, N *duścārinyām*; Bh *duścārityāḥ*;
A with us; Simpl. HI *kulātānām*, h *asatānām* || 17 bhNAΨPPrM *ceṣti-*
taṃ; Bh with us. In Simpl. MSS. HIh this stanza is missing || bh
prattater; N *prakṛ*, then blank for one akṣara, then *tte*; ABh with ΨPM ||
18 ΨPPr *karīṣyate* || 22 M *mūrkheṇa sahaśrāṇi vāsopi* || 24 ab in M
only: *varam jalādhipātanaṃ* || N °*jvanāvarapātanaṃ*, Pr *jvalanāvaṭava* [va
corr. by cop. from *ta*] *naṃ* || 27 N *rava* for *iva* || N *śubhāt* for *śu* ° *ga* ||

Page 117.

1 N *yātāpy* for *mātāpy* || 2 Pr *gavāśīnair* || 3 bhN *vacā*, in bh
corr. by cop. from *vacāḥ*; Pr *giraḥ* for *vacāḥ* || 9 Pr *ekasmimscit* || 11
Pr *apetaṃ* || Pr *dvitīyāḥ* || N *pamjare* || 12 N *ārabbhāḥ* || 15 ΨM
tana, PPr *tena* for *tata* || 16 ΨPPrM *āgacchantaṃ* for *āgataṃ* || 17
Pr *ākaroṭ* || bhN °*svāmīna*, AΨPPrM °*svāmin*, B *svāmin*, without *māḍiya* ||

18 Bh *athaśnaṃ badha vadha vyāpādayati*; A *tad enaṃ baṃdhaya 2 vyāpādaya 2 iti*. See 118, 2 || 19 ΨPrM transpose: *rājā tat* || M om. *bukavacanam* || 20 Pr *rājā anyata dū°* || 21 N *āśrayam* || 23 Pr *'syārthapā°* ||

Page 118.

2 Bh *vadha 2 pātaya 2 ity*; A *baṃdha ghātayata ity* || 5 After *bhavanti* Pr adds *kathā* ||, ΨP add: *kathā* || 28, P adding "flourish" ||; M *kathā* 28, p 29 *kathā* || 6 Pr om. *yataḥ* || * 8 N *svavadyārthi* || 9 N *damanaka prāha* || 11 M only *bhyām* for *vanik°* || N *vanikaputrabhṛtputrābhyām* || 13 Pr *anubhavati* || 14 bhNΨPrM *rājānti°*; A with us, Bh *rājāntivimukho bhavān* || 15 N om. *pitṛā* || Pr *°dukkham*, ΨP *°dukkham*, cop. of Ψ inserting afterwards *h* before *°kkhā* || 16 bhNΨPr *te cāhatuḥ*, M *te vāhetuḥ*; ABh with us || bhN *saṃmukhaḥ*; A with us; in Bh this passage is altered || 18 ΨP *nājñātam*, PrM *no jñātam* || Pr *catvāromapy* for *ca tvām apy* || 19 ΨP om. *duḥkkena duḥkhitam dr̥ṣṭvāli*, but cop. of Ψ adds these words in marg. || 24 M *vagantun* for *kva gantun* ||

Page 119.

1 bhNΨPrM *kāpy*, A *kvāpy*; Bh *kvā°pi nābhi°*, in spite of *na khalu* || 2 Pr om. *iti* || 3 Pr *°manorathām anuvizyāmaḥ* || 7 N *prasthitaikar* for *prasthitair* || N *bhaṭaputro* || 8 N *tav gayā°* for *tan mayā°* || N *cim̐titi* || 9 M *svasvodatarām* || 10 In Ψ, cop. adds *na* over the line, putting a small vertical stroke over the preceding *yā* to indicate the end of the word. Owing to the small interval between the lines, *na* is not very distinct and may easily be misread for *ja* or *ni*. PL¹ indeed misread it for *ja*, and taking the preceding separation stroke for an *e*-stroke, both these MSS. write *je* for *na*; Pr *ni* for *na* || M *bhojavelāyām* || 18 M *lagno°bravīti*, om. *ca* || 21 Pr om. *sameṣyāmi* || bhNAΨPrMBh *sahāya°* || 23 ΨPrM *mārgāsannā bhilla°* || 24 Pr *°grha* ||

Page 120.

1 N *vitanānā°* || N *pakṣi* for *vr̥ddha°* || 2 N *°rupayo°* for *°rutabhāṣā°* || 5 M om. *ratnāni* || N *gr̥hita* for *gr° gr°* || 6 Over *ānayata*, gloss in bh: *yūyam*; NM *ānayat* || 7 bhΨPrM *ullaṃṭitānām*, N *uṣaṃṭitānām*; ABh with us (only A *°ti°* for *°ṭhi°*) || 8 In N, *°paṭa°* corr. by cop. to *°para°* || 10 Pr *yato* for *santo* || 11 ΨPrM *tārasvaram* || 13 N *dr̥ṣṭahpratyayo* || 15 N *ady* for *yady* || bhN *°pardpi* || 17 N jumps from the first *avasyam* to the second *avasyam*, l. 18, om. one of them and all between them || 19 N *vr̥rā°* for *kārā°*, ΨPr *kāropavarake* || 22 ΨPrM om. *tadā* || Pr *lobhāvīṣṭām* ||

Page 121.

1 Pr *avakyaṃ ga°* || 2 N *siddhye* || 3 N *avaram* || N *vidāraṇā* ||
 4 N °*yodaresu nipuṇam* || 5 bhNAΨP *vikṣyamāṇo*, Pr *vikṣyamāṇaḥ*; Bh
 with us || ΨPPrM transp.: *sa durātma* (M *durātma*) || 6 ΨP *āsādayiti*,
 in Ψ corr. by cop. from *āsādayati*, which is the reading of PrM || bhN
cehinnaratnasatvāsamsrayaḥ; ΨP *chinnaratnasattātsamsrayaḥ*, M *cehinnaratna-*
sattātsamsrayaḥ, Pr *chinnaratnasabhāvattātsamsrayaḥ*, A *chinnaratnasattātsamsrayaḥ*,
 Bh *chinnaratnasattātsamsaya* || bhN *ata* for *svata* || 7 Pr °*vidāraṇavidāraṇa°* ||
 bhNAΨPPrBh *nistrṃso*, M *nistrṃso* || 9 bh *svataḥ*, N *ataḥ* || 11 bhN
ati° for *athāti°* || 13 Ψ *na śa(kṣyomgaṣa)kṣomy amiṣāṃ*, the brackets by
 cop. Pr *eṣāṃ* for *amiṣāṃ*, a reading clearly going back to the slip of the
 pen of Ψ || NPr *svabhṛtṛṇāṃ* || bh *dr̥ṣṭum*, N *dr̥ṣṭuḥm* for *dr̥ṣṭum* || Pr
 jumps from the first °*vidāraṇam* to the second °*vidāraṇam*, l. 14, om. one
 of them and all between them || 17 ΨPPrM °*vicāraṇamātro°* || M *mahā-*
vaiśasaṃ || 18 bh *vaiśasaṃ*, N *vai sāhasaṃ* for *vaiśasaṃ* || 20 Pr *satvara*
pr̥thivīm || bhN *ṣaptāḥ* for *pr̥ptāḥ*, in bh corr. by glossator to our reading ||
 24 ΨPPrM *uktaṃ* for *muktaṃ* || N *bhaṭa°* ||

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1 N *bhāṃḍāgarīve* || 2 M *ataḥ* for *atha* || ΨPPrM om. the text
 between *melagītā* and *rājā*, l. 4 || 3 N *saṃgramiṇa* || 5 A om.
 here the words *mitradvaye* &c. to *anubabhūva* incl., inserting them after
avalokya, l. 15, and adding *anyadā*; BhK with us, but with variants. Bh:
mitradvayārppitasarvarājyāṃgabhārah *svacchāṃdavyrttir vilāsasaukhyāny anubha-*
vati sma; K *mitradvaye samāropitasarvāṃgarājyabhārācintā svacchāṃdavyrttir*
vilāsasaukhyam anubhavati sma || ΨPPrM °*vrttivilāsa°* || N °*saukhyānubabhūva* ||
 11 M om. all between *rājāpi* and *svakhaḍga°* || bhΨP (not Pr) *vānaraṃ*
mativ°; N *vānaraṃ ativi°*; ABh with us || 12 N *anya* for *atha* || M
rāgrhābhāse || bhNΨP *nānātarukhaṃḍitaṃ*, M *nānātaruṣaṃḍitaṃ*, ABh *nānā-*
tarumaṃḍitaṃ; Pr with us || 13 Pr *prathamavanam* || 14 ΨPPrM
bahukusumasugaṃḍhiparimalaramaṇīyam || 15 bhN *grhaṃ* for *saha* || bhN
praviṣyate || 17 ΨPPrM om. *śrāntena* || 18 N *svāpimi* || 23 Pr *nivāri-*
tum || 24 ΨP *punaḥ*, PrM *punā*, all these MSS. only once ||

Page 123.

1 N *bhramaraprahāram*, om. *m anu* || 4 ΨPPrM *viśrabdhe* for *viśvaste* ||
 7 N jumps from the first *kāryam* to the second *kāryam*, om. one of them and
 all between them || 10 bhN *hataḥ* for *mṛtaḥ* || After *nṛpaḥ*, ΨPr add
kathā 29 ||, M | *kathā* |, P flourish || *kathā* || 29 || || N *karāṭaka prāha* ||

12 bhNAΨPPrMBh *paśūnya*° 14 bhN *amtāsv* 15 bhNΨPPrM *naiva*
kūryaṃ; in Ψ a later hand adds gloss: *niscayaṃ na karoti*; A with us; Bh
naivādhikārye vinasatyati 16 M om. *tathā* 17 ΨP *ujhati* (*jha* being
 us 11 N *na* for *tat* 11 written in Ψ as in *jīha*, Table II, no. 12, 2 a), Pr *upsati*, N *ujjati*. N's reading
 is a misreading of the old-fashioned *jīh*° of bh, which has the same form here
 as in Ψ in our Table II, no. 9, 3 b 11 N °*bhakta*°, M *sikhinuktanuktopi* 11
 18 First pāda in Pr: *gad ākūryam eva tam akūryan* 11 20 bhN *prabodhi-*
tair 11 21 Pr *dhigate*, corr. from *thigate* 11 23 M om. *na kartavyaṃ* 11
 26 ΨPPrM om. *tau* 11 Pr *krodhāntadhiya* 11

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2 Pr om. *bhṛtyasya* 11 N *prañāso* 11 3 Pr *bruvāṇāṃ* for *nṛpāṇāṃ* 11 4
 N *bhṛtyā*, M *bhṛtyāḥ* 11 9 bhNΨPPrM *brāhmaṇa sarvabhakṣi*; Bh *vrāhmaṇa*
sarvabhakṣi; A *vrāhmaṇaḥ sarva*°. Cp. on this stanza SP page lvii 11 10
 bhN *dvāṣyā*, M *dvāṣā* 11 ΨPPrM *duṣṭamatiḥ* 11 11 Ψ *pveksyāḥ*, PPr
preksyāḥ, M *prakṣyāḥ* 11 bh °*dhakṛtaḥ* 11 12 ΨPPrM *tyājyāḥ* *sa vai* 11
 ΨPPr *kṛtaṃ*; M *cāḥkṛtaṃ* for *ca kṛtyaṃ* 11 15 NPr *dehim* for *deham* 11
 18 Pr om. *rājyaṃ* 11 20 N om. *api ca* 11 ΨPPrM *puruṣā* 11 21 bhN
cāryaparā 11 22 N *pracuranityadhaṇāgamā ca*; cp. Śār. 63, 3 11 23 M
veśyāgateva 11 M *nṛpati*[corr. from *tī*] *ter* 11 24 M *athānāgata eva* 11 25
 bhNΨPPrM *jānāsi*; Bh *jānāti*, om. *na*; A with us 11 26 N *sāmānadāna*°,
 ΨPPr *sāmāmānadāna*°, M *sāmāmānadāna*° 11

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1 bhNAΨPM *vīrāḥ*, Pr *vīrā*; Bh with us (but *hi* for *ca*) 11 3 ΨPPrM
nāpadeśyaṃ 11 10 ΨPPrM om. *kim ca* 11 ΨPPr *prṣṭāḥ* *prṣṭā*, M *prṣṭāḥ*
prṣṭā 11 12 ΨPPrM *prṣṭavyāḥ* 11 13 M om. *śreyo vābhikṣitaṃ* 11 15
 N om. the words between *drśyate* and *vyomni* 11 16 M *vadyate* 11 bhN *kha-*
dyota 11 18 bh *bhāvāḥ*, the first dot of the visarga being added above, the
 second one beneath the line (see vol. xi, Table II, no. 7, 4 b); hence N
bhāvāṃ 11 19 bh *ta* [new line] *tasmād*, N (misreading *ta* for, or correcting
 it to, *na*) *na tasmād* (vol. xi, Table II, no. 7, l. 4 c and l. 5 a) 11 26 bhNΨPPr
paravacanāṃ pra°; Pr om. °*nā*. ABh with us 11 M *ma* for *na*, P om. *na* 11
 27 M *vicāryabuddhina* 11 29 Ψ *prathamataṃvaṃ*, Pr *prathamataṃtram*,
 N *prathamataṃtram* 11 After *tantraṃ* ΨPPrM ins. *kathā* 11 29 11 ΨPPrM
ādyaślo° 11 30 bhNΨPPr *snehēti*, Ψ with a *daṇḍa* and 9 *avagrahas* before
snehēti; M *tarddhamāno mahanā*, A *sneha iti*, all these MSS. omitting the
 rest of this stanza. But cp. the end of the other books. After this stanza,
 Bh adds: *na niscayanasaṃsarggān naro bhadrāṇi paśyati | vṛsasimhabhavā pṛtir*
jambukena vināśitā cēti dvātriṃśatimī kathā 11 flourish 11 *ślokaśaṣṭha 2000 iti*

|| flourish || *śrī* || Cp. my remark on SPI, 1. I may add here, that the same stanza occurs in the MSS. Dec. Coll. II, 44, and XXIV (Bhand. Rep. 97), 417. Both these MSS. have this stanza in the *beginning* of the first book after our first stanza. Variants: a II, 44 °*samparkān*; cd both MSS. *darśayaty eva vikṛtiṃ svajanēpi khalo yathā* (417 *valo yataḥ*) || After *snehēti*, l. 30, bhN add *iti prathamam ākhyānakam samāptam*; M *pañca* • [• indicating the abbreviation] *prathamataṃtram*; ΨPr with us ||

BOOK II.

Page 126.

1 Owing to the loss of one leaf, there is a gap in the text of Ψ extending from the beginning of book II down to 128, 1 *vasya sunaya*° excl. || NA om. *arham* || 2 A *mitrasaṃprāptināma*, corr. from our reading; Bh *mitraprāptināma*, Φ *mitraprāptir nāma* || Bh *ādislokaḥ*, Φ *ādyaslokaḥ*, A *ādimaḥlokaḥ* || 3 A *buddhikhinā* || 4 Φ *kākeṣu mrgakūrmavat* || 6 M *jana*, om. °*pade* || Pr *pramadāraṇyaṃ*, M *pramadārotham* || Φ *prathamadāroṇyanāma* || APPrMBhΦ ins. *ca* after *tasya* || M *mahācchrāyo* || 7 BhΦ *nyagrodhaḥ* (om. *pādapaḥ*); M *nyagrodhapāda saṅghyaśrayo* || Pr *sa cāśrayo* for *sarvāśrayo* || A om. *uktaṃ ca* || 8 N *śākhāsuptamrgaḥ* || BhΦ *ālināḍina-chadaḥ* || 9 N *tata*° for *kṛta*° || 10 A *viśrubdho* || A *niptakusuma-slāghyaḥ* || 11 M °*yaṃghu*° for °*saṃgha*° || A °*sukhadair* || M om. *bhūbhāra*, writing *bhrto* || 12 AMBhΦ om. *ca* || M *vāsyaya* [sic!] for *vāyasaḥ* || APPrM om. *prātaḥ* before *prāṇa*°; Bh inserts it before *pracalitaḥ* || Φ *prāta-calitaḥ* || 13 BhΦ *tadadhiṣṭānanivāsinaṃ* || A *āyātam*, corr. from *āyāntam* || Bh *āyāntanugurūpaṃ*, Φ *āyāntanugurūpaṃ* || 14 A *sphuṭitakasavaranaṃ*; BhΦ *sphaṭita*°; N *sphuṭiputakata* [ta deleted by the copyist] *racaranaṃ* || bh *udbaddhapimḍakam* || M *udbaddhapimḍiparusakaḥ* *viracechaviraktāntanayananaṃ* || Bh °*chaviraktāyatanayananaṃ* || Φ *iti puruṣaśarīracchaviraktāyatanayananaṃ*, A *raktāntarnayananaṃ* || 15 Φ *ūrdhavarāḍha*° || N om. all the text between *iva* and *sarvapatākānām* (l. 16) || bhAPPrM *kāla* || 16 A *iva adharmopadeṣṭāram* || BhΦ *āgachantaṃ* || Pr *evam* for *ekam* || 18 Pr °*mandeimitayat* || PPrM *pāpī* || BhΦ om. *kiṃ* after *cikṛṣati* || BhΦ *ma-māvārtihāya* || bh *āho ści*, N *āhości*, Pr *āho svit*, P *ahan* *scit*, A *aho* *scit* for *āho svit* || 19 bhN *kitsaḥ* for *kaścid*; PrBhΦ om. *kaścid* || A *anyo 'dhyāvasāya*, MN *anyo 'syāvasāya*, Φ *anyo 'sādhyavasāya* || Bh *kotukaparas* || Φ *kautukapaṇrastham eva* || 20 MBhΦ *vitanya* || A *dhānyakaṇāvākritya* ||

BhΦ *vikṛya* || BhΦ *dr̥sor* for *tato*. Cp. Śār. 64, 11 || Pr *tīdūre* for *nātīdūre* ||
 21 PPrMBhΦ *atha* for *atra* || Pr *niyamāś*, M *niyamtritāms* || 22 BhΦ
kaṇān for *taṇḍulān* || M ins. *hālān* before *hālāhalaṃ* || 24 BhΦ *kaṇān* for
taṇḍulān || Pr *th* for 'py ||

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1 A *mahājanam* for *mahājālam* || PPrMBhΦ *sa nipāta°* for *saṃnipāta°* ||
 2 bhN *eva* for *evam* || BhΦ *na kasya kaścid doṣaḥ* || Pr *anya* for *aya* ||
 3 Φ *vijñāyate* || 4 BhΦ *vane* for *katham* || P °*harīṇasyāṃsambhavo* ||
 5 A *anarthakaṃ*, corr. from *anartha katham*; M *prāptodyonartham*, om. *katham* ||
 6 A *vipattigūḍhamanasāṃ* || M *kṣmatih* for *kṣiyate* || 7 Pr *daiveviṣṭa°* ||
 9 BhΦ om. *atha* || P *udyasya* || 10 PPrM *pāsabaṃdhanavya°* (M °*sanā-*
nulas, Pr °*sanākulams*) || N *pratyutpannatayā* || BhΦ *uvāca* || 11 Bh
 om. the second *na bhetyam* || 12 Bh *sarveṣu vyasaneṣu eva*, Φ *sarveṣu*
vyasaneṣu || M *buddhi nīkṛyate* || 13 BhΦ *abhyeti* || 14 Φ *ekacittibhūya*,
 Bh *ekacittiyabhūya* || Bh *jālam iha kṛṇtanīyaṃ*, Φ *jālam iha kṛtanīyaṃ* ||
 15 ABhΦ *asaṃhitacittānām*; but cp. l. 26 f. and śloka 7 a || 16 M
prthavāgrīvā, BhΦ *prthugrīvā* || N APrBhΦ (not bhPM) *anyonyā°* || 17
 BhΦ (not A!) *asaṃhitā* || 18 BhΦ om. *katham etat* || 20 BhΦ om.
hi || A *bhāraṃdā*, N *bhādā* || N om. all the text between *pakṣiṇaḥ* and
svecchayā (l. 22) || 21 BhΦ om. *ca* || BhΦ om. *prthak prthag* || 22 M
madhyāḥ || After *pakṣiṇaḥ*, Φ (not Bh) inserts *prativasati sma* || Φ (not Bh)
ekayā grīvayā (!) *na dattam tadā*, &c., l. 24 || N om. all between *grīvayā* and
kopāt (l. 24), the missing text being supplied in the margin || 23 A om.
kvāpy || Bh om. *atha* || P *arādha* || 24 Pr om. *yadā* || PM *dvītiyayā*
grīvayā, Pr *dvītiyayāṃ grīvayā* || 25 A *mṛtyur evābhavat* || 26 Bh (not Φ)
vruvimi || BhΦ *prthugrīvā* || After the first *itī* P adds || I || *kathā* ||, Pr M
 I *kathā*, BhΦ *prathamakathā* || Φ adds I || BhΦ ins. *ca* after *evam* ||

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1 PrM *vitāne baṃdham* || A *nirbhayaḥ* || 2 N om. *idam* || BhΦ
idam ity ākulacittāḥ imaṃ (Φ *idam*) *ślokaṃ* || M *itī cīmtayāt*, A *itī acīmtayāt* ||
 3 BhΦ *haraṃti* (!) *te* || 4 PL¹ *nu* for *tu*; BhΦ *yadā bhūvi patisyāṃti* (!) ||
 BhΦ *vaśyam* || 5 BhΦ *anusartum* || 6 A °*bhūbhāgān upari* || M *raṇtum*
 for *gantum* || N *laghupatanakasya*, om. *ca* || 7 ABhΦ om. *ca* after *laghupa-*
tanakaḥ || Ψ sets in again with *vasya sunaya°* || Bh (not Φ!) ins. *tu* after
Citragrīvasya || A *suṣṭacaritena*, corr. from our reading, BhΦ *navacaritena* ||
 Ψ ins. *sā* before *duradhya°*, but cop. deletes it again || BhΦ *durabhi-*
prāyeṇa; but cp. 126, 19 || 8 Φ *muhu* (once); A om. *mukur mukur* ||
 Bh *utsa°*, Φ *utsu* for *uterjya* || A *kautukavasas*; Pr *kautukaparasya deva*
kapota° || 9 Φ om. *ca* || Bh *ayaṃ ca durātmā* || BhΦ om. *itī* ||

M *riṣamamārgge vya*° || A om. *jñātva* || A *vihatāśaḥ* | *abravit* | *pratinivṛttaḥ* || Bh *pratinivṛtte* || *avravit* || 12 Before the *āryā*, Φ (not Bh) inserts *bhāvyaṃ bhavan* || Φ (not Bh) om. *bhavati ca bhāvyaṃ* || 13 bhN. *bhaviṣyatā* || 14 M *pūṣā* || BhΦ *ca* for *ce* || 16 A *vikaṃgāmīśalābhaḥ*, corr. by a later hand to *vikaṃgānām eṣa lābhaḥ* || PrBh *kuṭumba*° || 17 BhΦ *pratyāvṛttaṃ* || 18 BhΦ *taddmākaṃ* || M *pramādārodbhe na gamanaṃ* || 19 BhΦ *yatas tatra ca uttaradigvibhāge* || A *harinyo*, corr. from *hirinyo* || Bh (not Φ!) *hiranyanāmā* || ΨPPrM *mama suhṛd atikayena priyaḥ* | *tatra* (M *priyas tatra*, om. the punctuation) *vasati* || 20 bhN A *avalambitaṃ* || A *pāśavimokṣaṇāya iti* || 21 BhΦ *tithatvā*° || A *harinyamūṣaka*° || M *tad dhi laghu durggam* || ΨP *ateruḥ* || 22 Pr *tha* for *ca*, but del. again without another correction || 23 N *śatamukhabilaṃ* || 24 BhΦ *pakṣipāṣi*°, A *pakṣapāṣi*° || A *harinyo* || Φ (not Bh) *nijabalaḍurggam anuṣṛtya* || 26 A *mām etām avasthāṃ*; Pr *memenām a*° || 27 Bh *kratvā*, Φ *tvā*, for *śrutvā* || A *durgāmtara*; Bh *durggāṃṣṭakagataḥ* (!), Φ *durggāṃṣṭaragataḥ* || Pr *bhāna* for *bhādṛa*, but *na* corr. from some other akṣara smeared with gamboge || 28 ΨP *kīḍṛg ca*, M *kīḍṛg va* || A *ita* for *te*; a later hand corrects this to *tava* || BhΦ *kṣamyatām* for *kathyatām* || N *citragrīva prāha* || 29 BhΦ *kapotas* for *kapotapatis* || BhΦ ins. *ta* before *satvaram* || N ins. *śrutvā citraṃ* before *tad ākarṇya* || 30 BhΦ *parihṛṣṭātmā* || bh *niṣkāmann*, N *niṣkāmannam* || Bh (not Φ) *avruvīt* || 31 N °*kāriṇaḥ* for °*dāyinaḥ* || 32 BhΦ *mahātmanāṃ* for *kṛtātmanām* ||

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1 Pr *atra* for *atha* || Φ *pāśabandha*, Bh *pāśabandhaṃ* || BhΦ *saviṣādaṃ*, then Bh *hiranyōvruvīt*, Φ *hiranyo* °*vruvīt* || 2 BhΦ *kathayati* for *kathaya*, *iti* || BhΦ om. *uktaṃ ca* || 3 ΨPM *yasyān va* || Φ (not Bh) *yaṃā cānana ca gathā ca ya tvayā ca tva yatra ca śu*° || 6 M om. *tāvā ca* || 7 BhΦ om. *kiṃ ca* || ΨPPrM *kiṃ locanānām* || BhΦ *vikacotpalamtvīṣaṃ* || 9 BhΦ *yaddśu* for *yaddśya* || M *mṛtyuṃ* || Bh (not Φ) *puruto* || Pr *vijjaṃbite* || 12 Φ (not Bh) *pārśvasthiti* || A *daivā* | *naṃ naiva*, corr. in the margin by a later hand to *daivā tad vamaṃ* || 13 Bh °*karayo prāha*° || 15 PrBhΦ *samīkṣa* || 16 Φ (not Bh) *ati* for *iti* || Pr *meti* for *me matiḥ* || 17 M *saṃghāthuvanty* || 18 BhΦ *vadhyaṃte* || 19 Pr *durrnāti kim* || 20 A om. *hi*; a second hand supplies *gaṇ* in the margin || 21 Φ *uktā*, Bh *uktvā* || BhΦ *pāśān* (Φ *pāśan*) *na chettum ārabdhaḥ* || 22 BhΦ om. *uktaṃ ca* || M *ma* for *mama* || A *pāśaṃ* || Bh *pāśaś chi*°-*tāṃ*, Φ *pāśasthitaṃ* || 23 BhΦ *tad ākarṇya* || M *jana* for *na* || A *svāminā* || 24 M ins. *haṃ* before °*nantaraṃ* || BhΦ om. *bhādṛa* || Φ *mamaivaṃ* || 25 Φ (not Bh) om. *ta* || BhΦ *kathaya me tāvanmātram api sanmānaṃ*; then Bh *na karomi*, Φ *ta karōṣi* ||

bhN *etūvanmānam*, M *etanmātram* || BhΦ ins. *yataḥ* after *uktam ca* || 26
 BhΦ *datte* || 27 Bh *vittūbhāvo* || A *kātarāḥ* for *karkicit* || 30 M *aparāṇ*
va (read *ca*) *mama* || BhΦ *kādācin mama* || A BhΦ *atha*, om. *vā* || 31 Bh
tad avasyaṃ, Φ *tad avasyaṃ*, for *tan nūnam* || A *narakāpātāḥ* || Ψ PPrM om.
uktam ca || 32 M *thanu* for *prabhūḥ* || 33 Φ (not Bh) *ca* before *śidati* ||

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1 A *harinyaḥ* || Bh *hiranya āha*, Φ *hiranyāḥ* || BhΦ *sarvaṃ* for *imaṃ* ||
 M *svāmin na dharmmaṃ* || 4 bhNAΨPM (not PrBh) *yaś ca* for *yasya* ||
 M *ṇṭyegu* || 5 Bh *traiḷokyasthāpi* || 7 BhΦ *svāśraya jagāma* || M *vedam* ||
 Pr om. *sādhu cālam ucyaṭe* || 8 bhNAΦ *duḥśādham*, Bh *duḥśādham*, in A
 corr. by second hand to *duḥśādhyam*, which is the reading of Ψ PPrM. Read
duḥśādham (cp. Pāp. III. 3, 26). But cp. 131, 26 || M *vijataḥ* for *vai yataḥ* ||
 9 BhΦ *samātyeva*, bhN *samānyaiva*, Ψ PPr *saṃmānyaiva*, M *saṃmānāiva*; A
 with *us* || 10 Ψ PPr ins. *ca* after *sarvaṃ* || bhNA *baṃdhanamokṣaṃ ca*,
 Ψ PM *baṃdhanamokṣaṃ*, Pr *baṃdhanamokṣyaṃ*, Ψ PPrM om. *ca* || BhΦ *savismayo*
 for *vismitamanā* || Pr *cintayāt*, Φ (not Bh) *vācintayāt* || After *vyacintayāt*,
 two leaves are lost in Ψ, which sets in again p. 134, l. 18 || 11 BhΦ
buddhir aho || Pr *hiranya*, A *harinya*, A with a *śya* and a mis-written *nya*
 before *nya* deleted by the copyist himself by smearing *śya* and the first *nya*
 with gamboge || 12 A *hirinyena* || BhΦ *pr̥tikaraṇaṃ* || BhΦ *caṃcala-*
prakṛtīr a (Bh *e* for *r a*) *viśvāsaparaś ca na ca kēndrī vaṃcazyitum* (Φ *vaṃcazyatūṃ*)
śakyaḥ (Φ *śakya*) || A *viśvāsaṃ na* || 13 N *vaṃcitūśakyaś* || bhN *tatrāpi*
 for *tathāpi* || BhΦ *iti* for *eva* || 15 In bh a gloss on *svāter*: *nakṣatrasya* ||
 Pāda d in BhΦ: *svātyudakaṃ saṃhate* || 16 M *pād*, om. *pāda°* || 17
 BhΦ *tāvad eḥiti* for *itas tāvat, iti* || 18 BhΦ om. *kācit* || bhN *sāviśeṣa°* ||
 19 N *vāyasa prāha* || 20 BhΦ *tad ākarṇya* || A *hirinyo* || BhΦ om.
viśeṣād || Bh 'ṇṭallinaḥ, Φ 'ṇṭalīnaḥ || 21 M om. *sa*, perhaps owing to
 the circumstance that in Pr *sa* looks exactly like *se*, as the visarga of *n* (in
bhāvān l. 19) touches the right edge of the upper horizontal stroke of *sa* ||
 BhΦ *samāgataḥ* || 22 NM *hiranya prāha*; N om. all the text between
prāha and *bho vairaṃ* 131, 2 || PL¹ 'si for 'sti; BhΦ om. 'sti || BhΦ *kūryaṃ* for
prayojanam || A om. *iti* || 23 BhΦ om. *me* || Pr *ti*, BhΦ *pr̥tiḥ* for
pratīḥ || 24 BhΦ om. *bandhane saṃjāte* || Bh *baṃdhamokṣo*, Φ *baṃdha-*
mokṣaṃ || NABhΦ om. *iti* || 25 Φ (not Bh) om. all between the first
maṭir and *uktam ca*, l. 26 || A *hirinya āha*, Bh *hiranya āha* || Bh *bhoktāhaṃ* ||
 26 bhAPPrM om. *yo*; bhPPrM insert *ya* before *ātmano* || 27 AM *cāpi*
 for *vāpi* || BhΦ *hāsyatāṃ yāti sa kṣitau* || 28 Φ *raśyam*, Bh *raśyatām* for
gamyatām || 29 Φ om. all between *karoṣi* and *uktam ca* || PL¹ *karīṣyāmīti*,
 M *karīṣyāmī* || Bh *tvayā saha vairinā* ||

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1 Bh Φ na hi for ndsti || 2 bhNAPM (not Pr) *viidham*, in A corr. to our reading by cop. Cp. I. 6 || 3 A *yatah*, but *ya* written on some akṣara deleted with gamboge || 4 After *vairam* an akṣara which seems to have been *ta*, is deleted in A by two strokes and gamboge || Bh Φ *prāk* for *drāk* || 6 N *prāha* for *āha* in both places || 7 Φ *kāraṇanippāditam* || Bh *nippāditam*, A *niṣpannam* || P *kṛmitrimam* || P *tat tad ahepikāraṇād*, bhPr *tat tad ahepikāraṇād*, N *tat ta ihepikāraṇād*, Φ *tat tad ehopakāraṇād*, Bh *tat tad ... opakāraṇād* || Bh Φ om. *punaḥ* || 8 M *nāma gacchati*, P *ndpacchati*, A Bh Φ *na gacchati* || A omits all between *nakulasarpāṇām* and *pativratākulaṭānām*, Φ omits all between *°nakhāyudhānām* and *paṇḍitamūrkhānām* (writing *paṇḍitamūṛṣānām*); Φ then continues: *pativratākulaṭānām dvija* [cp. Bh!] | *jalānalayo devadetyānām sapāsaya* [cp. Bh!] | *mārjārānām sapatnyo simhagajānām labdhakaharinānām kākolūkāno digambarānām* [cp. Bh!] | *sajjanadurjanānām*, &c. Here it is evident that the archetype of A and that of Bh Φ had an omission, which, in the margin of the archetype of Bh Φ , was supplied from another MS. Fortunately for us, the copyist of Φ inserted this addition into his text in a wrong place || bhN Bh Φ *śiṣyabhuk*° || 9 Bh *sāpasayamārjārānām* || M om. *labdhakaharinānām* || N *ludhake ha*° || 10 Bh ins. *dvijadigambarānām* before *sajjana*° || A om. *ca* before *nityavairam* || Bh Φ *nityam vairam* (Φ *vaira*) || 11 Bh Φ *kendpi kasyaci* || Bh Φ *hata* for *vyāpāditaḥ* || In A the corr. deletes *ya* of *prāṇāntāya*; M *prāṇānta* || Bh Φ *varṭate* for *yatante* || 12 Φ *ākāraṇetat*(!) || 13 M om. the first *pāda* || Bh Φ *yāti* for *eti* || 15 Bh Φ om. *mama* || 16 Bh *arhati*, Φ *arhasi*, for *icchati* || 17 In bh gloss on *garbhād*: *vesāragadhe*(?) ; Bh Φ *garbham* || 18 bhNPBh *pāṇine*, in bh corr. by corr. to *pāṇiner* ; A *pāṇinaḥ* || 19 Bh *unmamotha*, Φ *unmotha*, bhN *unmamagya*, the second *ma* being deleted in N by cop. || Bh *munijaimuniṇ*, Φ *munijemuniṇ*, bhNAPr *munin jaimuniṇ*, P *munin jaimuniṇ*, M *munijaimuniṇ* || 20 Pr *dvelūtaṭe* || 21 bh *atirusāṇ*, but apparently corr. to *abhirusāṇ* by corr. ; N *anirusāṇ* ; PL¹ *°cetasāṇ mabhirusāṇ* ; A *°cetasāṇ matirusāṇ* || Bh *tiramyaṇ*, Φ *thīramyaṇ* || 22 N *prāha* for *āha* || 24 Bh *bhayālobhāc*, Φ *bhayālokā* || 26 M *durbhēguk*, A *durbhedak*. All our other MSS. with us. Cp. 130, 7 || Bh *°mukarasaṇḍhiḥ ca*, Φ *makareṣiṇḍhiḥ ca* || 30 || 27 Bh Φ *ikṣo rasāt* || bh Φ the figure 2 for the second *parvaṇi*, N neither this figure nor the second *parvaṇi* || 28 Bh Φ *viparītānām ca viparītām* || 29 A om. *aparam* || N *prāha* for *āha* || 30 Bh Φ add *yataḥ* after *ca* || 31 Pr *saṇḍitasyāpi* || N jumps from the first *viśvāsam* to the second *viśvāsam* (132, 1), om. one of them and all between them || Bh Φ *ripo* || 32 Bh *vrṭtaḥ* for *vrtraḥ* ||

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1 PPrM om. *tathā ca* || 2 A *tridiśemdreṇa* || Bh *dite*, Φ *dine* || P *diter cārīho*, L¹ *diter vārīho* || A *vināśitāḥ* || 3 Bh Φ *suslakṣmeṇāpi sandreṇa* || 4 P *nāśayēś ca* || Bh *śanau* || Bh *pūrvaṃ*, Φ *pūrva*, Pr *bhuvam* (bhū being corr. by cop. from some other akṣara smeared with gamboge); M *hmavaṃ*, A *kūlaṃ* for *plavaṃ* || 5 A *arthabhāreṇa* || Bh *śipār*, Φ *śipār* for *ripōr* || PML¹ *vrajēt*, Pr *brajēt*, for *gataḥ* || 6 PL¹ *taramtaṃ* for *tadamtaṃ* || 7 PL¹ *laghutapanako* || N *cintavān* for *ci° āsa* || 8 Bh *mativiṣaye*, Φ -- *tiviṣaye* || bh *athavā*, N *atha 'vā*, om. *ta*, but without sandhi with the following word || Bh *etasyōpari*, Φ *eva tasyōpari*, bhN *eśasyōpari* || BΦ om. *me* || 9 N *sāprapadinam* || Φ (not Bh) om. *bho* || 11 After *idānīm*, some akṣara (*yā*?) has been covered with gamboge in A || A *pratipādayasva*, corr. by corr. from *pratipayasva* || Bh *anyathā iham atraiva*, Φ *anyathā matham atraiva* || PPrM om. *sthāne* || 12 Φ *harinyoḥ* || bhM *nāyaṃ buddhir*, P *nāyaṃ buddhir*, Pr *nāyaṃ buddhi* (continuing *vaṃcanād*), ABhΦ *nāyaṃ duṣṭabuddhir*, for *nāyaṃ abuddhir*; cop. of bh deletes the *anusvāra*, N *neyaṃ buddhir*. Simpl. MS. I has: *vidagdhavacanōyaṃ drśyate laghupatanōḥ | satyavākyaś ca* | H has a gap here; h with I (blunders: *drśyatto laghūpattana*) || After *jñāyate* BhΦ *yataḥ* || 13 A °*mriyaḥ* || 14 PL¹ *nasprho* || 15 Pr *tadvāsyam* || PPrM *vidheyā* for *pratipattavyā* || 16 Read **pratyāyito* for the misprint **pratyayito*. bhNAPPr *pratyāyato*; M *pratyāyito*, BhΦ *pratyāyino* || Bh *aparaṃ* for *paraṃ* || A *tvadbuddhiparīkṣanāya*, after which one akṣara (*tta*?) covered with gamboge; PM *tv* (M *nv* for *tv*) *abuddhiparīkṣanārtham* || 17 BhΦ *tvadamkagataṃ*, A *tvadamke muktaṃ me* || AΦ (not Bh) *sara* || 20 A *tato* for *tvatto* || Pr *bibheti* || bh *tvadyāmyamitra°*, corr. by corr. to our reading; N *tvadyāryyamitrapārśvāt*, BhΦ *tvadyā°'sya mitrapārśvāt* || 21 N *athāsā*, then two akṣaras covered with gamboge, then *v āha* || 22 BhΦ *guṇavanmitrasaṃgena*, PPrM *guṇavanmitravinaśena*; then P *yan mitravinaśena yan mitram upa°* || 23 Bh *śālistamvābhikīhavaṭam*, Φ *śālistamvābhikīhavaṭam* || 24 N *tadhbaśutvā*, PPrM *tat śrutvā* || PPrM *samālingitau* for *samāgatau* || PPr *laghutapanako*, in Pr corr. by cop. || 25 After *bhavān* (Bh *bhavāna*), BhΦ: *svasābhāva*[Φ *ve* for *va*]*taś cāhāram* || M *aham āvveṣayāmy e kṭva* (om. *hāram a* and *vam u*) || 26 A *sakāśūpakrāntaḥ*, corr. to our reading by corr. || Φ (not Bh) *anupaviśya* || 27 bhAPPrM *kā-mam*, N *mam*, corr. to *m* by cop. BhΦ and Śār.β 72, 10 with us || A °*kusama°* || Bh *kṛtvā svapruṣyakīṃśukatulyāṃ*, Φ *kṛtvāśūpuṣpakīṃśukatulyāṃ* || N *māmsamī-peṣim* || 28 bhNPPr *hiranyāṃkam*, in Pr corr. to our reading, perhaps by a later hand; BhΦ *harinyāṃtikam*; A and Śār. 72, 11 with us || M *bhakṣatām* || 29 Pr om. *ca* || Φ (not Bh) *vahate* for *ca kṛte* || Φ (not Bh) *iva* for *eva* || A

sāmāka° ॥ 30 bhPrM °nīta; N °nītam, corr. by cop. to °nīta ॥ Bh svasū-
marthyendāpanītām, Φ svasūmarthendāpanītām ॥ P svasūmarthyendāpanītābhakṣyaṃ
bhakṣyatām tamdūlā iti, Pr svasūmarthyendāpanītābhakṣyaṃ bhakṣatām tamdūlā
iti, M svasūmarthyonopanātābhakṣyaṃ bhakṣyatā tamdūlā iti ॥ A bhakṣyatām ॥
BhΦ bhakṣyatāma tamdūlām iti ॥ 31 A tatas tan supritāv api | parasparam |
prīti° ॥ BhΦ parasparasutpātā, Pr parasparasuptā ॥

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1 A vakti ca for prcchati ॥ 4 Φ (not Bh) tukṣati ॥ 6 Φ (not Bh)
vaaha° ॥ 7 BhΦ om. kiṃ bahunā ॥ Φ (not Bh) nirantaram ॥ M niranta-
rkrītvā ॥ 8 A ekāntāmaītrātām ॥ 9 BhΦ om. sa ॥ A tadupakāraramjītaḥ
(om. manās) ॥ BhΦ tatpakṣimadhye, AM tatpakṣitimadhye ॥ Φ (not Bh)
sa tadā for sadā ॥ N anyathānyasmin ॥ 11 Φ (not Bh) vāso (!) 'apūrita-
nayanah' (!) ॥ A apūritapūritānayanah ॥ A samāga, then the space of an akṣara
covered with gamboge; the ā-stroke covered with gamboge, and samāga
corr. to samamga. Then the space of 5 akṣaras covered with gamboge by
corr., who writes on it dgadam uvāca, the reading of the corrector being thus
samam gadgadam uvāca ॥ 12 Pr vibhaktiḥ ॥ BhΦ tad yāsyāma atṛdham ॥
A aham anyatra ॥ 14 BhΦ anūvṛtīḥ ॥ PPrM mahatī 'vṛtīḥ ॥ A jāno
for nagara° ॥ BhΦ babhukṣayā pṛṇito; bhN bubhukṣayā ॥ 15 PPr vihaga°
M vihaṃbapāḍhanārīham ॥ BhΦ aham atyāsu[Φ adds vi]śeṣatayā ॥ 16 M
videṣam calito ॥ ABhΦ tato 'ham for tendham ॥ A karomi, om. iti ॥ BhΦ
yāsyāmīti ॥ A hiriṇya ॥ 17 BhΦ tahrī, but the i-hook deleted in Bh ॥
N prāha for āha ॥ Bh yāsti, PPrM yāsyatīti, N yāsyatīti (!) ॥ 18 ABhΦ
dakṣaṇāpathe, N dākṣiṇāpathe ॥ 19 M °māṃsakalāni ॥ 20 BhΦ sudhā-
ṣitagopīm ॥ BhΦ ins. bhūcaraḥ before sukhena ॥ Φ (not Bh) °pakṣakṣayaṃ ॥
22 BhΦ tā, APr te ye for tāta ॥ Pr om. na, which has been supplied by
another hand in margin ॥ 23 ABhΦ cāpadi samsthitaṃ ॥ 24 A
hiriṇya ॥ N prāha for āha ॥ BhΦ om. all between āha and bhoḥ line 25 ॥
A apy evāgacchāmi ॥ A ato ॥ 25 A dukkham ॥ M om. sa ॥ APr jump
from the first āha to the second āha, om. one of them and all between them ॥
N prāha for āha ॥ 26 M tavi for tatāva ॥ BhΦ gatās tam sarvaṃ ॥
Bh akōtagatir ॥ 27 APr tatṛdgamiṣyati, BhΦ tatṛdgamiṣyasi ॥ 28 Φ
śanai manai ॥ Bh māśudvahaśceti, Φ māśadvayaśceti ॥ A mānado for śānando ॥
29 Φ (not Bh) abhyo for dhanyo ॥ A samastī, corr. by corr. to samam astī;
BhΦ samo 'stī ॥ bhN dharaś for dhanyataraḥ ॥ 30 MBhΦ om. hi ॥
Φ sampattīdikāni ॥ N apuṣṭāv for aṣṭāv ॥ Bh udṛṣyanāni, Φ udṛṣyanāni ॥
Bh tatas for tat ॥ P sakkena ॥ 31 N prāha for āha in both places ॥
33 BhΦ cakram ॥

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1 Before *śrutvā* Φ inserts *api*, in spite of 'pi after *hiranyo* || BhΦ *hiranyōpi* || Bh *pr̥ṣṭopari*, Φ *dr̥ṣṭopari* || bhNPPrM om. *taṭpr̥ṣṭopari* and the following words to *sampātodḍayanena* (excl.); our reading is that of A (only A °*ṣṭo*). Simpl. HI: *tathānuṣṭite hiranya* [h add. over line in H]s [H om. s] *tatkeṣaṇād eva tadupari samāruḍhaḥ* [I om. h i] *sōpi sanaiḥ sanaiḥ* [I om. h] *taṁ ādāya prasthitah*; h: *tatt śrutvā hiranya tasyōpari samānūḍha sōpi sapāt tenaiva pracchittah* || BhΦ *samāruhya* || N *sampātodurnayena* || 2 Φ only one *sanaiḥ* || Φ om. *tena sa* || Bh *saha* for *sa* || Φ *taṁ hradam taṁ* || BhΦ *pracalita* for *prāpitaḥ* || 3 BhΦ *athāmtare* || P *mūṣakādhitam*, M *mūṣakādhisritam* [sic!] || 4 N *tattistha*°, Φ *tannivrastha*° || 5 Φ (not Bh) *sākhām āruhya* || BhΦ *tārasva*[Φ *śva*] *reṇa provāca* || Φ *maṁtharakah āgacchan* || BhΦ *bhavanmitram* || 6 Over °*tydliṅga* gloss in bh: *tvam* || A our reading, corr. by corr. to *āgatydliṅgyatām iti* || BhΦ *āgatyā āliṅgya* || 7 A om. *yataḥ* || Bh *sakapūraiḥ*; Φ *kiṁ vaṇḍanaiḥ sakalapūraiḥ sthapārai* || P *kiṁmu*, BhΦ *kiṁ tu* for *kimu* || 2nd pāda in A: *kiṁ suśitalaiḥ*, which corr. corrects to *kiṁ ca caṇḍraiḥ suśitalaiḥ* || 8 M *ta* for *te* || 9 Pr *nipunatarai* || 10 BhΦ *parijñāto* 'sti | *iti* || Pr *smṛti* for 'si | *iti* || PPrM *mamāparādham* (PrM °*dham*) *kṣamasvam iti* || 11 BhΦ *vr̥kṣōtīrṇ-ṇakaṁ* || 12 N *vihitāliṅgitau*, P *vihitāliṅginau*; Pr *vihitau liṅgitau*; M *vihitālikitasarirau*, om. °*liṅganau pula*° || BhΦ *pulakitasavaśarirau vr̥kṣād* (Φ *vr̥ddhād*) *adhasthod upaviṣṭau cātmaciraṁtanaṁ vṛttāntam* || 14 A *maṁtharakam* || P *laghutapanakam* || Φ (not Bh) *bho 'yaṁ ko mūṣakah* || BhΦ *bhakeṣabhūto* || M om. all between *mūṣakah* and *mūṣako 'yaṁ* l. 16 || 15 BhΦ om. *bho* || N *prāha* for *āha* || 16 PPr ins. *mūṣakah* after *mūṣako 'yaṁ* || Pr *t* for *tat*; BhΦ om. *tat* || 17 M om. *yathā dhārā* || A *rā* for *dhārā*; corr. corrects *rā* to *śaṣṭo* || A *vivirā tarakāḥ*, corr. by corr. to *divi tarakāḥ* || 18 Ψ sets in again here with *khyayā* || 19 A °*parityaktyās* || 20 M *paramirvedam* || BhΦ *āsāḍya* for *āpannah* || BhΦ *tavāmtike* || 21 N *prāha* for *āha* || M om. all between *āha* and *pr̥ṣṭo* || Pr *pr̥ṣṭo dayāiva tatraiva* || 22 Pr *eta traiva* || ΨPPrBh om. *na* || 25 M *pramadārotham* || 28 N °*guḍe*° for °*drava*° ||

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1 M *anna* || M *prāśūṣikaparivārakārtham* || 3 *suprayatnam*; cp. also Śār. 74, 9 || 4 Pr *bhaksya*, om. *māne* || M *parivṛāprāja* for *parivṛād* || 5 bhN *anūyāseneva* || 6 ΨP *prāpnoṣi*; Pr *prāpnoti* || N *bhaksyayāmi* || M *taṁtram taṁ* for *tatra* || bh *vr̥hatsphīn*° corr. by corr. to *vr̥hatsphig*°; ΨPPr *vr̥hasphig*°, M *vr̥hasphī*° || 7 ΨPPr *brūṭakarnno* || 8 bhNAΨPr *āśramam*, P *āśram* for

śramam; M *aśramam*; Bh with us; M and Bh *upanītavān*, in Bh apparently corr. to our reading || 9 ΨPr *brūṭakarmṇo* || 10 N *brhasphigo*, bhΨPr *vrhasphigo*, A *vrhatspigasya* || 12 After *abhyāgataḥ*, Pr repeats *śūnyam prativacanam prayacchati* || ΨPr *brūṭakarmṇa* || 13 ΨPr *sālhādam* || 14 Pr *rātrām api* || N om. *iti* || 15 Ψ *gat*, corr. by cop. from *gataḥ* || 16 ΨPrM transpose *kasmāc cirād dṛśyase* and *prīto 'smi te darśanāt* || 17 ΨPrM *kā vārttā nanu durbalōsi* || 18 M *sumupagatān* || 19 Ψ *harmāṇi*, Pr *harmāṇi* || 21 bhNΨPr *prāghuṇike*, in Ψ corr. to our reading by cop.; but the correction is not very clear. ABh with us || 22 ΨPrM *sadanam* || Pr *vrthā* for *vrṣāḥ* || 23 N *girā* ||

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1 Pr *tatrāḥka°* for *tathāḥka°* || 2 M om. *yataḥ* || 3 ΨPr *paurolhatyam* || 4 bhNAΨPrMBhΦ *māthāpatyam*, in bh corr. to *māgāpatyam* || 6 ΨP (not Pr) *brūṭakarmṇaḥ* || N *brūṭakarmṇa āha* || 7 M *tvāt* for *tvatto* || Pr *mamānyah suhrt*, M *mamānyah syahrt* || 8 N *bhikṣāmātram* || 9 In bh, gloss on *karmakurā*: *bhṛtyāḥ* || N *vytticchedāsanmārjanādī°* || 11 N *veśena* for *vamśena* || M *tāḍayati* || 12 ΨP *kuṭūhalaṃ me tasya*, in Ψ corr. by very small strokes to our reading, apparently by corr.; M *kaṭūhalaṃ me tasya* || 13 N *vrhasphik*, A *vrhatspig*, ΨPr *vrhasphig* || 14 ΨPrM om. all between *bilam* and *nidhānosmaṇā*, l. 16 || 16 N *kuddatesu* || 17 N *uṣmā* || bhN *vitvajo*, corr. to our reading by corr. of bh || N *viddhiṃ* || 20 That in our text *sāṇḍitāmātā* is a compound, is evident from 140, 15 || 22 ΨP *brūṭakarmṇa* ||

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4 ΨP *devatārccanaparas*, Pr *devatārccanaparas*, M *devatārthanaparas* || 5 bhN *pratyūhaprabuddho* || M only *vrākma* [new line] *nyoḥ* || 6 N *anantara-phaladā* || 7 M *tadagrahaṃ* for *tad ahaṃ* || 8 bhN *mūrṣoddeśena* || ΨP *yathā śaktir* || 9 Ψ *bhartsamānū* || M *bhargvayamūndha* || 10 Pr *he daridra* for *daridrasya* || M *bhojaprāptis* || 13 bhN *na svāditam* || 14 M *maṃdam ra 2* || 20 Pr *tasya* for *tac ca* || 21 Pr *yacchannajalam* || 22 M *nityapra°* ||

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4 N *vivekañjai sādananātya* || 6 bhNΨP (not Pr) *trṣṇā*; ABh with us || 11 ΨPrM *mahāñjanasikkharākāraḥ* || In bh gloss on *krodhaḥ*: *vrākhaḥ* || 12 N om. *dṛṣtvā* and the following words to *dṛṣtvāpi*, l. 15 excl. || No MS. has the *saṃdhi* after *dṛṣtvā* || bhΨPrBhΦ *ā karṇāṇṃta*, M *ā karṇāṇṃta*; A with us || 16 Pr *tathā for yathā* || 17 M *prakite* || 21 N *tasminn* for *etasminn* || Pr *°mrtyu* || 22 Ψ *śṛṅgāla* || ΨPrM *taṃ deśam* ||

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- 1 N *prāruṣṭo* for *prahrṣṭo* || 7 N *tatt* for *tat tad* || 13 M *vāpaṭati-takoṭiṇ* || Ψ PPr *bhaksitum* || 14 M *tuṭitapāse* || Pr *tālupradese* || 15 Pr *mastamadyena* || 21 Pr *athaṭva* || 22 M *cūrṇayisyāṃnvā* for *cūrṇayitvā* || 24 Pr *sūryāt tape* ||

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- 1 M *grha* for *grhe* || 2 Pr om. *madye* || M om. *sā* || bhN *sāpy acintayat* || 3 bhN *naipunye* || 4 bhN *tilānāṃ bhojyān* || bh *klptavān*, corr. by cop. from *kṛtavān*; N *ktaprawān* for *kṛtavān* || 5 M om. *luñcītair a* || 6 Pr *arthān* for *atha tān* || Φ *sūrpe*, bhNA Ψ PPrMBh *sūrppe* || 7 M *grho* for *grhād* || M *tu* for *grhṇātu* || 10 M *nava°* for *tad°* || 12 N *samarthā* || 14 bh Ψ PPr *saṃbaṃdhenēme*; N *saṃbaṃdhenena me*; M *saṃbaṃdhaṃnemi*; our reading is that of ABh Φ || 15 N *sāṃdātāmātu*, with a visarga added over the line || 18 bhN Ψ PPr *tan* for *tan*; ABh with us || bh *nīdhānodya°*, apparently corr. by cop. from °*nogha°*, N *nīdhānoghā°* || 20 Ψ PPr *brūṭakarmṇa* || M *jñāyato*, om. *te ya* || 21 M *yūthyaparivṛta* || Ψ PM *vṛhasphig*; Pr *vṛnasphigoha* || 22 bh Ψ PPrM *khanatṛikam*, N *khanatṛikam*; ABh with us || 23 PrM om. *mayā* || 24 Pr *addhi* for *api* || Pr *carāṇamalitānāṃ*, M *carāṇamalitayāṃ* || NBh *tatpādānusārīṇo* ||

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- 1 Pr *tava* for *tad* || 3 M *tathā* for *yathā* || 4 N *taṃ* for *tathā* || 6 Ψ PPr *puruṣaṃ drṣṭvā*, M *puruṣaṃ drṣṭhā* || M *jānti* || 9 bhN Ψ PPr *bhaviṣyāt*, M *saviṣyāt*; ABh with us || 10 bhM *cetarac ca?* c and v are often indistinguishable in Jain MSS. || 11 Pr *cikṇam*; N *ajātakapālaciṇnaḥ* || 12 *pratyyutpadaiḥ* all our MSS. including ABh Φ || 14 N ins. *āradhvaḥ* before *pravṛttaḥ*, writing *pravṛttaḥ* between two *daṇḍas* || 16 M *nām* for *mām* || 19 M *bhaktvā* || M *vāsurām* || 20 N °*kapāṭajaṭilān* || 23 M *durgge* twice || 24 Pr °*carcino pi bhū°* ||

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- 2 M *tā* for *khanatā* || 4 Pr *anyāgata idam*, M *abhyāgapta ivam* || Ψ P *brūṭakarmṇa*, Pr *vūṭakarmṇa* || 5 In Ψ gloss on *asya* by glossator: *nīdhānasya* || bhN Ψ P *tan*; Bh Φ om. *tan*; A with us || 7 Ψ PM *sthānakam* || 8 Pr *vīksitum api* twice || bhNA Ψ PPrM *acintayamś ca* || Bh *advācintayam*, Φ *advācintayam*, Bh Φ om. *ca* || 10 N *ma* for *me* || 11 M *sahastakiraṇo*; Ψ P *nirucchāhaḥ*, Pr *nīśacchāhas* || 12 N *śapatīcārāḥ* || 13 Ψ P (not Pr) *brūṭakarmṇo* || bhNM *bhūyo* only once; Ψ PPr *bhāyōpi* 2. A with us.

BhΦ om. 'pi || N *tādītum* || 15 M *bhavann* || 17 bhN *yato* for *gato* || 18 Pr om. *yataḥ* || 19 Pr *parāsavati* || M om. *yaj janān* || 23 bhN ΨPPrM *śatru*, in bh corr. to our reading by corr. A with us || ΨPPr *brūṣakaraṇam* || N *kautuhalaṇ* ||

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1 Pr om. *ś ca* || 2 N *mūṭakaṇ* || 4 Pr °*virahita* || M *yathārthēna* for *yathā gajaḥ tathārthēna* || 6 M *tata śrutvāha* || 7 bhN *tato*, Pr *yatro* for *yato* || M *na kūrddasektinarasti* || BhΦ om. *tad*; A *viddhi*, ΨPPrM *tadvad* for *tad dhig*. bhN *tadvin* or *tad dhin* (as *dva* and *ddh* are often identical in Jain MSS.); in bh a second hand puts *g* over *n*. The reading *tadvad* (ΨPPrM) is a correction, but a wrong one. A's *viddhi* is evidently a correction of bh's reading || 8 N ins. *yataḥ* after *uktaṇ ca* || 10 Pr *grīṣmā kusari yathā* || 11 BhΦ *kākaravāḥ*, PL¹ *kākasavāḥ* || 13 M om. *hi* || 14 M *śrīgūṇānāṇ* || ΨPM *prakāśanāṇ* || 16 M *pravayaṇ* || 18 M *vidhāvā*° || 19 M *vakto*, APrBhΦ *vyakte* || M °*ṛtaḥ* || 20 ΨPPrM *iva* for *api* || 21 bhN om. *vilapya* || Pr *tut saṇmīdhānaṇ* || 22 N *vyarthah-samaḥ* || 23 ΨPPrM om. *ca* before *te*, writing *tatas* || PL¹ *madbhūtyā* || 24 bhN *samartho*, ΨPPrMBh °*samartho*; A with us ||

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1 N *tat kim anena* [new line] *kim ārādhitēna* || 4 M *svāsvāmī* || ΨPPr *chatrajivibhiḥ* || 5 M om. *teṣāṇ*, writing *cacau* for *vaco* || bhN *durga-praviṣṭo* || M *yūvat nirddhata kvāpi* || 10 ΨPPr *mānodbhāsam* || N *hāsam* for *hrāsam* || 11 N *vigūṇbhavaṇti* || 13 N °*paṇḍitāṇ* || N *dṛśāṇ* || 14 M *krīṭāṃtāpahataḥ* || M *prāgyadyate* || 18 M *manvitraṇ* for *sanmitraṇ* || 19 M *sarvasūna*; bhN ΨPPrM *sarvasūnyaṇ* (M °*sūna*) *daridrātā*; cp. SP II, 32! A *sarvasūnyaṇ daridrātā*, Bh *sarvaṇ*, Φ *sarva*, BhΦ *sūnyaṇ daridrasya* || 24 N *api*° for *ati*° ||

Page 145.

1 M *yasya dṛṣaḥ phalavipākāḥ* || 2 Ψ om. *eva*, which is added over the line by cop. || 6 After 83, A ins. this śloka: *mānam udvāhatāṇ pūṇsāṇ varam āpat pade pade | jivitaṇ mānamūlaṇ hi māne mlāne kutaḥ sukhaṇ* || That this did not originally belong to our text is evident from K, which has interpolated it in a wrong place. The order of the pādas in this MS. is as follows: 83 ab, then cd, ab of our śloka, then 83 cd. It is clear, that our śloka originates in a marginal addition. It is missing in our other MSS. including BhΦ. Cp. also the right numbering of stanza 90 in BhΦ. As BhΦ only seldom number their stanzas, it is evident that the copyists copied these numbers from their originals || N °*cchanna* || 7 N *acimlayat* ||

ΨPrM om. *punar apy acintayam* || M *āpari* for *api* || 8 bhNΨPrA *dāva-niḥkuthita°*, in A corr. by corr. to *dātra°* or *dāna°*; M *dāvanikuthitanvacaḥ*; Bh *dāvanikuvitasya ca*, Φ *dāvanikucitasya ca* || 9 Pr *avagraha* for *na cā* || 14 M om. *arthitvaṃ hi ma* || N om. *na* || ΨPrM *vastvamparaṃ* || 17 M om. *paribhūyate* || 18 M *busvā* for *buddhyā* || 22 N *paraṃ* for *varaṃ* || M °*niveśitaṃ*, corr. to °*niveśato* || 23 ΨPr *giriguhataṭān*, M *giripumguhataṭān* || 24 bhΨPrMBhΦ *khalu* for *khalā*, in bh corrected to our reading by corr. A with us, but corr. by corr. from *khalājanāt* || ΨPr *prārthair* for *prāptair*; M *prārplaurr athaiḥ priyaṃ kṛtavān manaḥ* ||

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2 ΨPrM ins. our śloka 88 after our 89; but as ΨP number our 88 as their 82 (PrM 83), and as ΨPrM number our 89 as their 83, it is clear that the transposition is only due to the inadvertence of some copyist || 3 bh°*py arthito*, N°*py arthibho* || 5 M *vānikṣaraṃ* for *dinā°* || 8 N om. *na ca* || 12 N *parapīḍenā°* || 13 M *dvīṭiya°* || 14 M *reṇī ciraprakāśī parāpannābhojī* || 15 N om. *yan maraṇaṃ* || 16 ΨPrM om. *tad eva* || N *vṛhatsṛīga°*, ΨPrM *vṛhasphiga°* || 19 N *kare*, then a begun *ya*, then *ro* for *kātarō* || 21 N *upāgatasya* || 22 bhN *peṭikāṃ* || 23 ΨPrM *āyuhśeṣatayā* (M with *daṇḍa* between °*yuḥ°* and °*śe°*) ||

Page 147.

2 bhNΨPrMBh *daivo*; A with us. See 151, 9; *daivo* however seems to be the genuine reading, as *daiva* 'Destiny' has often the masculine gender in Jaina Sanskrit || 3 bhN *tasmān na śocā na ca vismayo me*; but see 151, 10; in bh a first *ca* is inserted after *śocā*, but deleted again by cop. || 5 ΨPrM *so 'bravīt* for *hiranyaḥ kathayati* || 6 M *nagaradatto*, om. *re sāga* || 8 In bh gloss on *rūpakaśatena*: *rūpaiyā* || 11 M *sadattena* || 15 bhN *nirbhatsya* || 18 N *tatra nagara°* || 19 Pr ins. *ki* before *kenacid* || 20 PL¹PrM *trēti* for *vā, iti*. This reading goes back to the circumstance, that in Ψ in the left part of the *va*-noose, perhaps owing to some small defect of the paper, there seems to be a small opening. But under the magnifying glass the closing of the noose is quite distinct || BhΦ *bhavān* for *vā, iti* || 21 bhNΨPM *manuśyēti*, PrBh *manuśya ity*, A *manuśyo iti* ||

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3 Pr *prasiddhanāma* || 4 ΨPrM *kanyā*, om. *rōja* which the cop. of Ψ adds in the margin || After *candramatī*, M *yā ekasmin divase*, &c., l. 5 || NP *nāmdti°* || 5 NPr *nirīkṣyamānā* || 6 N *manorathas* || 7 Pr *kusumabāñāhatayā* || 8 N om. *tayā* || Pr *nirjarasakṣī* || 9 M *sa* [new line] *saha* || 10 M *dagvad* for *yad* || ΨPrMBhΦ *tvadamitike* || 12 ΨPrM

madamlike || 13 bhN *samesyati*, ΨPPr *samesyati*; ABh with us || 14
Cop. of Ψ supplies the words *yady avasyam* to 'bhikṣitam incl. in marg. || Pr
tatrādvagantaryam || 16 M *tayā* for *tvayā* || 23 M om. one *yena* ||

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2 M *kautukān drṣṭakahrdayas*, *ka* being struck out; bhNΨPPr *kautukāt hrṣṭakahrdayas*; ABhΦ *kautukāvīṣṭakahrdayas*. Cp. our Introduction, p. 34 || Pr
avalambyādāhīrūḍhaṃ || 5 Pr ins. *tayā* after *āśritayā* || M *tadamgaṃga-*
jaṃsajātaharṣaromāṃvitagātrayoktaṃ || bhN 'mātrayādnuraktayā || M 'gātrā'
for 'mātrā' || 6 N *mamā ātmā* || Pr *ābhya* for *ātmā* || 10 N *stambhita-*
taram for *sta' tva'* || 12 M *vad* for *yāvad*, bhNA *daṃḍapāsakaḥ*; M *daṃdra-*
pāśikā, ΨPBhΦ with us; cp. 151, 2, 9 || 13 bhNΨ *ahitaḥ*, in Ψ corr. by
cop. to our reading || 16 bhNAPr *daṃḍapāsakenā*, M *daṃḍapāsakenābhī-*
hita; ΨPBhΦ with us || 17 Pr *saṃiti'* for *sa mati'* || 18 N *taṣyāḥ*
rakṣakasya, bh 'vinayavati, N 'avinayavati, Ψ *avinayavati*, P *vinayavati* || 24
bhN *braviṣi* ||

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2 M *asakṣaṃ* || 3 ΨPPrM 'phalaṃ bhavati || 4 bh *nirbhateya*, N
nirbhatsa || 8 M 'grhadvāravinītamāṇḍapa' || M 'mala' for 'maṃgala' ||
9 Pr *dvatvā* for *katvā* || Pr *praṇamma jñānako* || 11 Pr *praṇamya* || M
dīṣyo dīṣaṃ || N *janmuḥ* || 14 M *mahāsāhastikatayā* || 15 bhN *nirbha-*
tsitavān || M *apayāte* || 16 Pr *abhikrāṃte* || 17 ABhΦ *tat*, Pr *nol* for *taṃ*.
But *taṃ* is evidently a prakṛtism; cp. the Introduction to this volume, p. 32 ||
18 bhN *prasara*, P *svasura* || ΨPr *tvayāmutistitaṃ*, P *tvayā'nutistitaṃ*, M
tvayā'nutistitaṃ || 19 M *pradatsvati* for *pradattā*, *iti* || 20 bhN
'*palāyato*, ΨPPrM 'palāyamāno; ABhΦ with us || 21 Pr *edaṃ* for *idaṃ* ||
23 PPr *prāṇasaṃsayā iksitā*, a misreading easily to be explained by the
form of *dra* in Ψ || bhN om. *mama* || 24 bhNAΨPPr *grhīṣyati*, Φ
grhīṣyati, Bh *grahīṣyati* || Pr *vārttāvayati* *rekeṇa* ||

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1 bhN *saṃjātāḥ* (N om. the *ardhadanḍa*) *mahā* || bhN om. *taṃ* before
vārttā || 2 ΨP *karmma* for *karna* || A *daṃḍapāsakaduhitāpi*; BhΦ
daṃḍapāsikasutāpi (Φ 'sutā' 'pi) || 4 ΨPPrM om. *svayaṃ* || ΨPPrM
tatrāgataḥ || 6 M *manujah* || 8 AΨPPrMBh *daivōpi* || ΨP *tum*
for *taṃ*; cop. of Ψ supplies *laṃghayitum* in marg., P has it in the text || 9
bhN 'pāśika'; ΨPPrM *daṃḍapāsika* [P adds *h*] *entā'bravī*; Bh *daṃḍapāsikasutā*
āha, Φ *daṃḍapāsutā āha*, A *daṃḍapāsakaduhitā'bravī* || 11 N *na visma-*
yomi || M *vaṇīkaduhitā* || 13 NPrM *prthak* (only once) || 14 ΨPPrM

ins. *tān* before *vṛttāntān* || M *sabakumānām* || 16 ΨPr *upabhumjamānaḥ* ||
M *upabhumjamānamukhenā*° || 18 After *ityādi*, ΨPrM || 4 *kathā* ||

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1 N *tathā ca* || 2 Pr *mānasyam* || 3 bhN °*pānasya* || ΨP *upā-*
nadvūṭa°, M *upānadvūḍha*°, a reading easily to be explained by the form of the
respective akṣara in Ψ || M *carmmavṛttaiḥva* || 5 N *kare prāpte* || bhN
om. 'py. The copyist of bh writes *a* over the *avagraha* || 6 ΨPrM put
our śloka 99 after our 101. Their numbering 92 to 94 (92 twice for
91.92 corresponding to our 98.100) agrees with this transposition || 8
bhN *tī* for *te* || bhM °*kutumbini* || 9 bhNΨPrM *āsvādayati*; ABhΦ
with us || M *ya kṛṣṇe* || 10 All our MSS. incl. ABhΦ *asatyāny* || 11
bhN *parigrha*° || M *kṛṣṇe* || NPr *nirvṛttim* || 13 In bh a gloss on
kūṣa: *darbha* || ΨPrM *vāpi* || 14 M *nīnam* for *dīnam* || 15 Pr
ṣadbhyām yat tvayodhes ta° || 19 bh *śravyam*, corr. by corr. to *śrāvyaṃ*; N
śrāvyaṃ ||

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2 P om. *sahodarās ca*, M om. *hodarās ca* || 4 N *hy arthe* || N *triloke* for
'*tra loka* || 5 bhN *svavacanam* || N om. *tāvad* || 6 ΨPr *laghutapanako* ||
10 N *śamagoraga*° || bh °*māgaṃtaṃ* || 11 Pr om. here lines 11 to 13
incl., inserting them after *pā*, l. 15 || Pr *āmadhyāhnaḥ*° || 13 ΨPrM
°*sevika* for °*setika* || 14 ΨPr *tasyā* || bhP °*nukuryāt*, but in bh corrected
to our reading by the copyist himself || 16 ΨP *samāsvāsayitum*, Pr *samā-*
svādayatum || N *t* for *yat* || bhN *svadeśaḥpari*° || 22 M *sa viśayaḥ* ||
23 M *śrayato tam e carute* || 24 A om. all between *vanam* and *ḍūḥkāḥ* (for
maṇḍūkāḥ), l. 27 || 25 *arthinām* all our MSS. but A (see on l. 24) incl. BhΦ.
The lion being represented in this stanza as the king of animals, the
arthinaḥ must be understood as his followers, such as *Karāṭaka* and
Damanaka. The original reading of the *Pañcatantra* is not *arthinām*, but
ātmanaḥ; cp. Śār. 87, 21 || 26 N *udyamyaparair* || 27 M *śarapūṛṇa-*
thivāṃdrajāḥ || 28 Pr *bhodyogaṃ* ||

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2 bhNΨPrM *kalāvidhijñam* [N °*vidhijñam*], in bh corrected to °*va-*
dhajñam by corr. ABhΦ with us. Cp. Śār. 88, 4 || bhN *vyasanessv*, corr. of bh
vyasanessv, P *vyasanepy*, a misreading easily to be explained from the form of
the akṣara *eva* in Ψ; bhNP *asaktaṃ*, Ψ *asaktam*, but *sa* written by cop. over
sa. M *vyasanethasaktaṃ* || 5 ΨP *acavalam* || N *avisvādinam* || 6 M *eva*
vitā bhavati || 16 A with bhNΨPrM. After l. 16 BhΦ ins. *sthānabhṛastāḥ*
(Bh om. *ḥ*) *hi śobhaṃte* | (Bh om. *i*) *siṃhā* (Bh adds *ḥ*) *satpuruṣā gajāḥ* || N

sobhyante || 18 M *samsthānam* for *svam sthānam* || bhN *parityajyet*, corr. by cop. of bh to our reading || 19 N om. *iti* || 20 M *rūpavatyās* || 24 Pr *vrhaspatih* || 25 Pr *śilaparākrama* || 30 M *bhvatibhate* for *labhate* ||

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1 Pr *valmīśṛṅga*° || N° *saṃga*° for *śṛṅga*° || 3 N *nālinīca*, Pr *nūtinīcam* || 5 ΨP *madaḥs te*; Pr *ki midas te* || 7 Pr *yauvanā dhanāni ca* || 8 bhΨPM *navasakhyāni*, N *navasamsthāni*, Pr *navasamkhyāni*, A *navasasāni*; BhΦ with us. Cp. Śār. 89, 18, and SP II, 65.—*saṣya* and *saṣpa* are often confounded in the MSS., and as *ṣ* is often written as *kh* in North-western MSS., *khyā* and *syā*, *ṣpā* interchange very often || ΨPM insert *ca* before *yoṣitaḥ* || 11 N *prāṇasyopi* || 12 N *cittasya* || 14 bhN *gehe* || 15 M *cittam* || 17 bhNΨPPrM *daivo 'tra* for *daivam evātra*, BhΦ *daivam eva*, om. *atra*; A with us. But see our note on 147, 2 || 21 N *nūbhyaṃ* || 22 ΨPPrM *lābhaḥ paramaḥ* || 23 M *kṛṣṇā* || 28 P (not L¹) om. *lābho 'sti* || 29 N *vicam*, PL¹ *cittam* for *vittam* || bhNPr *vināsa* for *vināsi*, corr. by cop. of bh to our reading ||

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1 N ins. *hi* after *kāryatatvam* || Pr *kiṃcid* || ΨPPr *dhanabhogābhāginah* (P° *na* for *naḥ*) || Ψ *kicic ca*, P *kiṃcic ca* || 3 °*śyōpārjanam* all our MSS.; but cp. 157, 15 || 5 ΨP *kathaiti* || 7 NBh (not bh) *somaliko* || Pr *vāyah* (om. *tantu*) || N *tanṭuvāyasah* || 8 N *ca śastrāṇi* for *vastrāṇi* || 9 ΨPPrMBhΦ *'nādikā* || 10 AΨPPrBhΦ *kolikās*, M *kolikās* || 12 N *avadhāraṇakam* for *adhā*° || 14 M *mithyātha jalpitam* || 15 bhNAΨPPr (not MBhΦ) insert *na* between *dhanam* and *bhāvati* || 16 M om. *bhāvati ca bhāvyaṃ* || 19 ΨPPr *māturam* || 22 NPr *chāyātapo* ||

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1 N *tasmād atraiva karma tiṣṭa tiṣṭa* || 3 M *samthapadyate* || PL¹ *samprapadyamaparityaktam* (I. 4) || 5 AΨPPrMBh *yathā ca* || 6 bhN *na* for *ca* || 9 ΨP *udyamenna* || 12 ΨPPrM *ca na* for *cen na* || 13 bhNΨPPrM *nbṛpālambhyaḥ*; ABh with us || 14 M *varttavyam*; all the other MSS. incl. ABhΦ with us || 15 °*śyōpārjanam* also ABhΦ || N *suvarṇaśatatrāyopārjanam vidhāya* || 16 bhN *prati sthitaḥ* || 20 Pr *krodhasaraktau locanau* || 21 M *karttavyaṃs* for *kartaḥ* || M *dhā*, om. *bahu* || NBhΦ *somalikasya*, ΨPPrM *somilasya* || 24 M om. *vayasāyinaṃ* ||

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1 bhN *tathāśya* for *tasya* || Ψ *atyat*, P *at* for *atas* || 2 Pr om. *yāvad asau* || 3 bhN *anvīyati*, Pr *anveyati* || 5 N *ca* for *vā* || 6 N jumps

from the first *bhūyo 'pi* to the second *bhūyo 'pi* (l. 7), om. one of them and all between them || The words *tatra* to *pracalitah* incl. are om. in the text of Ψ, but suppl. by cop. in margin || Pr om. *ca* || 7 M *antýärggeṇāva*, ΨPr *anyamārggeṇāva* || 10 ΨPr *edaṃ*, M *idaṃ* || 13 M *varttaḥ* for *kartaḥ* || 14 P *bhojanād ṛte* || 16 bhNAΨPrM *karmma*; but in A some akṣara smeared with gamboge after *karmma*; BhΦ *karmman* || 17 ΨPr *upalambhayasi* || 18 N *somaliko* || 23 N *somalika* ||

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3 N *somalika* || N *prāha* || ΨPrM om. *tad* || 5 M *nāma sti* for *ndsti* || N *somalika* || 7 In M *pāda* 1 runs thus: *virūpikūṭino 'pi* || 10 bhN *subud-dhan* || M om. *patataḥ* || N *patano* || 11 bhN *nirīkṣito* || ΨP *daśa varṣāṇi ca pañca ca* || 12 M om. *so 'bravīt* || 14 P *pralabadvṛṣaṇo* || bh *ṣaṃḍaḥ*, corr. by cop. to *saṃḍaḥ*, which is N's reading; ΨP *ṣaṃḍaḥ*, Pr *ṣaṃḍha* with following *daṇḍa* || 16 bhN *marakta* || Pr *ṣṣpāṇigrā*, M *ṣṣpāṇigrāṇi*. These readings evidently go back to that of Ψ, which has *ṣṣpāṇigrā*, with 2 over *ni* and 1 over *grā* (these figures perhaps by a later hand) || 17 M *thalobhiko* || Pr om. *sa*, owing to the fact, that Ψ writes *sa*, then *na* or *va*, then *gadātirekā*, putting one single bracket before *na* (or *va*), and deleting by a horizontal stroke not only these akṣaras, but by mistake also *sa* before the bracket. P with us || 18 M *sukhenāpavin nadīpuline sukhēnopaviṣṭa* || 19 Ψ *pralabadvṛṣaṇo ṣaṃḍo*, the *o*-stroke before *ṇ* being deleted by an almost invisible stroke at its inferior end, whereas on the second *o*-stroke after *ṇ* the visarga has been written by cop. in the form of two circlets. Hence PL¹ *pralabadvṛṣaṇoḥṣaṃḍo*, Pr, taking the circlets as deletion marks, *pralambavṛṣaṇaṣaṃḍo* || bhN *saṃḍo* || 20 M om. *śṛgālo* || 21 Ψ *'sihitaḥ*, corr. to *'bhikṣitaḥ* || bh *yaśpāśya*, N *paśyāśya* for *paśyāśya* || 22 N *prahāreṇa* || 23 bhΨPrM *arhasi*, N *arhatha*. In Ψ, *'si* seems to have been corr. to *'ti*; but the correction is not clear ||

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2 bhN *niyojasi*, corr. by corr. of bh to our reading || 4 Pr *etā*, M *aitya* for *etya* || 8 N *so braviti*, PL¹ *so 'bravīt* || 9 NM *karomi* || ΨPr *sadaivōdyamavatā*, M *sadaivōdyamatā* || 11 ΨP *yathāśya*°, but in Ψ *trā* under *thā* by cop. || 12 bhN *bhaya*°; M *tayavītrama*° || 16 N *bha* for *na* || 21 M *dṛṣate* || 22 N *mūṣakasthānaṃ* || 23 M *tasya pralambavṛṣaṇaprṣṭam* ||

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1 M *sarvakṛteṣu* || 2 bhNAΨPBh *strivākyāṃkusaik*, Pr *strivākyāṃkusaik*, against the metre; but in Bh corr. in marg. to our reading by cop. Φ with us ||

- 4 M *amasyaṃ* for *agamyaṃ* || 7 ΨPPrMBhΦ *pañcadaśame* || 12 M *anusarāva* || M *aho* for *ato* || 13 After *iti*, ΨPPr *kathā* || 6 ||, M || 6 || ||
 16 Pr *ḍhanaguktayuktadhanākhyar* || 17 P *buḥkvā ekasavarūpaṃ* || 18 M om. the sentence between *gataḥ* and *atha* l. 20 || N *somaliko* || 20 N *pradiṣṭaḥ* || 21 Pr *bhāryā* || 22 M *prāptōpraviṣṭaḥ* || bhNΨPr *śakti°* for *bhakti°*; in Ψ corr. in marg. by cop. to our reading, which is that of Hamb. MSS. and APBhΦ ||

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- 1 N *somilikasyā*° || 2 Pr ins. *apy* after *taḍ* || 3 Pr om. *na* || 4 N *kartavyāḥ*, M *kartavya* || M om. the sentence between *kartavyā* and *atha* ||
 5 ΨPPr *kṛḍyamānasya* || 7 M om. *tataḥ* || N *ḍhanagrhaṃ* || 9 N *sukhabhuktasāgyāyām*; Pr *sukhasāgyārthaṃ* || 11 Pr *kurvato* || 12 M om. *kṛtaḥ* || 13 bhAΨPBhΦ *vyavaharaka°*, M *vyaharaka°*; NPr with us || M *ānatam* || 14 bhN *ktayam* for *kṛtyam* || 18 bhNΨPPr *bhuktādane*; ABh with us || 22 bhN *ḍhanaguptaya*; A *ḍhanaguptayā*, but corr. by cop. to *ḍhanaguptāya*. ΨPPrM *ḍhanaguptavad*; BhΦ with us ||

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- 1 bh (not N) AΨPPrM *arthasyōpārjanām*; cp. śloka 133 || After *iti*, ΨPPrM ins. *kathā* || 5 || 3 N *vittaṃ* || 4 Of this line, M has only: *āpa saṃghātākarkkaṣaṃ* || 8 N om. *na* || 10 ΨPPr *taṃ* for *tan* || M only *taṃ* for *tan niścitaṃ* || N *lalāṭapāṭe yat* || M om. *yat* || 11 Pr *jalanidhir* || Pr *viśo* || 12 Pr *riṭ iti* || ΨPPr *kathayati*, M om. *ghaṭayati* || A om. all between *vidhir* and *anicchanto* l. 15 || N *akḥmukhī°* || 13 All our MSS. incl. KBhΦ (A has a gap here) against the metre *aghaṭitagaṭitāni* in the first pāda. The same faulty reading in MS. A of the *metrical* Campakaśreṣṭhikathā, stanza 237 (MS. B, stanza 267 has but the beginning *aghaṭitagaṭi* with following °), and Ballāla's Bhojaprabandha, ed. Jivānanda Vidyāsāgara, p. 39, whereas K. P. Parab, Bhojaprabandha (Bombay, 1896), p. 28, stanza 144 and Subhāshita-ratna-bhāṇḍāgāram, Bombay, 1891, p. 133, stanza 36 go with us. As in Bhojaprabandha and Subhāshita° the second pāda has a different reading (*ḍurghaṭīkurute*—Camp. A with us), this stanza would not seem to have been directly taken from Pūrṇabhadra, but from some other source. It is at least possible, that the faulty reading in our MSS. and in Jivānanda's edition of Bhoja° is older than either of the two texts || M *sughaṭitāni* || 15 *anicchanto* is a misprint; read *anicchato* || M *dehinām*; after this, M again: *duḥkhāni yatkeḥāyānti dehinām* || 16 ΨPM *duḥkhāny* || 17 N *aparaṃ ca* twice || M *dhiyādhrcho* || 18 bh *svāmī ca*, ΨPPrM *svāmi yat*; our reading is that of NA. In A two akṣaras covered with gamboge between *prā* and *kta*. BhΦ om. this stanza || Pr

prāktana || 20 N *vidhāyati* || 23 M *krśvākhur* || 24 M *yataḥ* || 27 M *varttavyaḥ*; N om. *kartavyaḥ* || 28 Pr *vratapavāsadharmmaḥ* || 30 bhN om. *hi* || 31 ΨPPrM ins. *uktam ca* before stanza 161 || 32 NP *saṃtoṣāmr̥tātaptānām* || 33 Pr °*luptānām* || M om. *cētaś* ||

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3 N *svavairamadaṃ* for *svavēśmēdaṃ* || ΨPPrM *nirvṛtenanānudvigne* || 4 M °*bhicādyah* for °*tivāhyah* || ΨPPr *ca nāikāśāstrānugataṃ*, M *cānekaśāstrānugataṃ* || M *mampraroktaṃ* || 5 Ψ *mamtharaka r*, *sādhu* being supplied in marg., and *he* being written over *ka* by cop.; hence Pr ins. *he* after *bhādra* || Pr *sādhuśrayanīya°* || 7 ΨPPr *sāra*, M *sā* for *sārah* || 9 Pr *suhr̥ṣṭau* || 10 bhNAΨPPr *priyā* for *priyāḥ*; Bh with us || 13 N *nu*, bh *tu* for *na* || N °*bhopahr̥tā°* || A (not Bh) om. l. 15 and the following śloka || 17 bh *dhuram̐dhurāḥ* || 20 N om. the two last pādas of stanza 166 and the following prose sentence || 21 Pr *prigāṃti* || 23 N *nārtitāt* || 24 M *nāyayasyāt* for *nārthi° yat syāt* || 25 N *vā* for *kā* || 26 N *yaśo* for *yaśaso* || 27 M *vicāṃgo* for *citrāṃgo* || P *kurūṃgo* || N *ludhbababānapātacacitas* || 28 ΨPPrM *āyātām* || M *hirunyah* || Ψ *laghutapanako*, with almost imperceptible 1 and 2 over *pa* and *ta* respectively; hence Pr *laghutapanako*; P with us || 30 Pr *laghutataka* || 31 M *āhr̥tavān* || 32 ΨP *ihāvasthitasyōpāyo*, Pr *ihāvasthitasthoyāyo* || ΨPM °*syōpāyo* || AΨPPrMBhΦ ins. *yataḥ* before *suwikṣitaṃ* || 33 N *upāgataḥ* || In Ψ *thai* of *tathāiva* resembles *trai*; hence PL¹Pr *tatrāiva* for *tathāiva* ||

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2 M *odhāya*, Bh *ādāya*, Φ *ādāyaś*; A with bhNΨP. Query: *avaadhārya?* || 3 bhN *udakam āgata eva* || bhN *śaktivān* || 6 Pr *abravīti* || M *apadaṃ* for *idaṃ* || 7 ΨPPrM *aśvasūraiḥ* || M *cetasah* for *cetaś ca* || 8 bhN *sanniruddhamāno* || ΨPPrM *udakārtham*, in Ψ followed by *daṇḍa*, in P by double *daṇḍa* || 9 N *mamtharaka prāha* || 13 PrM °*bhavanneṣv upi* || 14 N °*nābhikitaṃ* || 17 M om. *ny abalā* || 19 N *kathayati* for *pr̥cchati* || 21 bhNΨPPrM *ucchanna°*. A *ucchinna°*. BhΦ *janapadaadevatāyatanādhiṣṭito bhūmipradeśah*, om. *utsanna*. For our emendation cp. Kullūka's gloss on *sūnyagehe*, Manu° iv. 57: *utsannajanavāsagehe* and Critical Introduction, p. 33 || 22 M °*kaścidra°* for °*cchidra°* || 24 M °*pānāparaṃ sau°* || 26 M *ārābhā* ||

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1 M *sampaviṣṭavakranetra°* || Pr om. *kr̥tāḥ* || 4 M om. *api ca* || 7 N *vin̐tyopāyam* || 8 M *tatsare* || 9 Pr *abravan* || 10 Pr *putrapau-*

traparayā || 13 bhN yad for yady || M kṛpā, om. sti || 15 N om. kimcit || M om. tac ca śrutvā yūthapati (not ḥ) || 16 N mūṣikās || 19 AΨPPrM ins. sa before sayūtho || Φ om. sayūtho, Bh sa for sayūtho || 20 Pr samāśya || 23 N viḥāyo nānyo || 24 Pr mūṣakāvasayā || AMBhΦ °parivāraka°, but in M va and ca are very often confounded ||

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1 bhN °bapāka° for °bandhana° || 3 NP sa for sayūtham || M yatkāsthānapāśāms || 5 N om. ato 'ham and the following words to bhadra excl. || 6 Pr om. chrutvā || After ityādi, ΨPPrM add °7 kathā || which in M is followed by a flourish || 9 N °dharmārthādibhīśāstrā° || 11 Ψ kāvyagītāśāstravinodena, with one mark of deletion (small vertical stroke) over gī, two ones over śā, one over stra; A P gīta° for kāvyā; M Pr kāvyagītavinodena. This shows that the reading of A P originates in a gloss of the archetypes of APM || 12 ΨPPrM ca for hi || ΨPMBhΦ ca for vā || 15 N cittāṅgo || N tam ca pa° || 17 M °hiraṇ, then the first part of the akṣara yo (not yau), then some akṣaras worn off, then patanaṅkaṁ || bhN maṇḍagatiyā, M maṇḍaragatitayā || 19 bhN patitēti, PL¹ patita iti ta iti || 20 Pr badhan, M budhan || 21 Pr bahvapāyaḥ pra°, PL¹ bahvapāyaṁ pra°; in Ψ there is a small vertical stroke over ya to mark the caesura || 22 Pr sathā for sarvathā || 23 bhN palvasamīpe || 24 Ψ P prāpnosi, M prāptoti || 26 Pr smān || 27 bhN jivito, corr. by cop. of bh to our reading || 28 ΨPM yat kim api mayā, Pr yatram api mayā || N prañayakupite, ΨPPrM prañayaprakupitena || 29 ΨPM madvanād ||

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3 PL¹ om. mitreṇu || 4 ΨPr uktoāyudvignahṛdayo, M uktoāśudvinahṛdayo || 5 ΨPPr om. nivedya || N gahitvā || 6 bhN om. tam || PN tadavasthām || 10 M kṛṣaṇtaḥ || 12 In bh, vi of virodhaḥ has been corr. by the copyist from the beginning of some other akṣara (perhaps dvi); N dvirodhaḥ || 13 Pr abhijñāsi || 15 M bhavān vṛṣyatlām(gap)...ta kathanena || 16 bhNABhΦ api for asi; but cp. Śār. 99, 1 || ΨPPrM ins. tat before katham || M om. bandhanasya || N upāgataḥ || 17 M °bapādhana° || N anubhūta, om. all to dhanavyasanam (excl.) l. 13 || 18 bhΨPPr bhava for bhavata; AMBhΦ with us || N puts vistarataḥ after icchāmi || 21 N ṣaṇmāsasamjātāḥ || 22 AM paripālayāmi, BhΦ anupālayāmi (cp. Śār. 100, 8) || 23 N gamati || 24 N vicarayan || M ins. na after vicaran || 25 Pr nirgatā for te gatāḥ || 26 Ψ deśo || M apaśyāmi || 27 bh purutaḥ || bhNAΨPPrM vīkṣyamāṇās, BhΦ pratīkṣyamāṇās || 28 M athordvaṁ gater ||

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- 1 N *ākaraṣayāmi* || 2 P *tadro*, L¹ *tadbho* for *naddho* || 3 N *nirāśitayā* ||
 4 ΨP *iti* twice || Pr °*hṛdayo nāham* || 6 N *pārītoṣam* || 7 L¹ *vilepana*°,
 P °*vilepanā*°, Pr °*vilepena*° || 8 Ψ *kumārikāṇām*, corr. to our reading; PL¹
kumārīṇām; Pr *kumārā* || 9 ΨPPRm om. *kautukaparāṇām* || N *hastāvayam*
 for *hastād dhastam* || 10 PL¹ om. all between *rājaputrasya* and *mṛgayū-*
thasya l. 13 || 11 M *prāvṛtakālā*° || 12 bhN °*hṛdaye* || 17 N *evad*
 for *etaḍ* || bhN *autpādikam*, P(not L¹) *autyātikam*, Pr *auvyātikam*, both these
 readings originating in misreadings of the form which *tpā* has in Ψ ||
 18 N *grhagrṛhita*; M *grṛhita*, om. *graha* || 22 M *atha kṛśām* for *akṛśām* ||
 23 ΨPr (not P) *kāṣṭeṣṭakāḷalagudaprahārair* || 24 Pr *vyāpātenēti* ||

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- 2 M *prāvṛtakālā*°, N °*samayotsuke* || 3 For stanza 178, NBhΦ only:
yathā vātavidhūtasyeṭi || 5 M *asambaddhajva*° || AΨPPRm *tac ca śrutvā* ||
 7 M *prabhūtam prabhūtam jalena* || 9 bhN *suhṛtsnehāt kṣi*° || 10 N
tata° for *sara*° || Ψ °*jhuṇḍa*° (cp. vol. xi, Table I, no. 1, 15 c, and the form
 which *jyhi* has in Table II, no. 12, 2 a), PL¹ °*kumḍa*°, Pr °*kvaṇḍa*°, bhNAM
 °*kaṇḍa*°, which does not make good sense here. Cp. the reading of BhΦ. Śār.
 103, 16° *kaṇṭaka*°. Perhaps °*kaṇṭa*° is Pūrṇabhadra's original reading. BhΦ *śira-*
kaṇṭhakeśānmarādānam || 12 bhN om. *bhadra* || N *tvacā* for *tvayā* || M
apahāgataḥ, bhN *apahārya gataḥ* || 15 bhNAΨPPRm *anupravikṣyāmi*, Bh
praviśāṃti, Φ *pratiśāṃti* || 16 Pr *voca*, om. *s tvam* || 17 M *dayitajanavi-*
priyogaś ca kasya; Pr *jana*°, om. *dayita* || ΨP *cittaviyogaś ca* || 18 M
 °*mahoṣadho*° || 19 N *śiṣṭasamāgame* || 20 bhΨPPRm *pathyadana*°, NA
pathyadina°; BhΦ *paśya dīnasamṇibhās te* || 21 ΨPPr *prabhoś ca* || 27
 M *param* for *varam* || N *prāṇatyāgo* || 28 PL¹ om. *bhavanti* ||

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- 1 ΨPPRBhΦ *hiranyapāśam* || 2 Pr °*vyāhṛte vi*° || 3 Pr om. the first
 'pi || 4 ΨPPr *vāsambhāvyaḥkūmim* || 5 N om. *dṛṣṭvā* || 7 Ψ *utpa*,
 then *daṇḍa*, then *tato*. The inferior end of the vertical *ta*-stroke goes to the
 right and meets the first vertical *o*-stroke to the effect that this *ta* in
 connexion with the *o*-stroke resembles *tya*, though the superior horizontal
 stroke of *ta* does not meet the *o*-stroke (see vol. xi, Table II, no. 10, l. 3 a).
 Hence PL¹, taking the *daṇḍa* for an *e*-stroke, *utpatyeto*, Pr *utpato*; Pr seems
 to have taken the small horizontal stroke to the right of *ta* for a deletion
 mark. 10 N *ko* for *buddhako* || 15 In Ψ, *bahali*° seems to be corr. to
bahuti°; PM with us || 16 M *patataṃti*, A *nipataṃti*, Bh *nna patamti*. Simpl.

MSS. HI read *kṣate prahārāṇi patanty abhikṣam*, h *kṣate prahārū nipattaty abhikṣam*; cp. Śār. 106, 4 || A *tivam*, Bh *tivā* || 17 M *annakṣame* || 19 N *bahulābhavāṃti* || 22 AΨPPrM *suṇam* || Pr *vāpi* || 23 Pr om. *ca* || 25 N om. *hi* || 29 M *kriyate* || 30 bhNABhΦ *mamaṭvōpary* ||

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1 bhN *savyam* || 2 N om. *punar* || 3 bhNΨPPr *etan na*, M *etan ma*, A *etac ca*, BhΦ with *us* || 4 PL¹ *ujana* || 7 N *yamā* for *mayā* || 14 Ψ ins. *sarvaṃ* after *idaṃ*; but cop. deletes it again || M *syṛṣṭam* || 18 Pr *ochinnatti sahyo* || 25 In this line the form *hiraṇyake* is supported by all our MSS. || 26 bhNAΨPPrM *tāvad* for *tāv*; BhΦ with *us* || bhN *atha* for *yāvad ayaṃ* || 27 N *vyādhasyādārkyo* || Pr *pradeśe* for *bhūpradeśe* || 28 NΨPPrM jump from the first *darśaya* to the second *darśaya* (l. 29), om. one of them and all between them || bh *citrāṅgaṃ śṛṅga°*; A *citrāṅgaśṛṅga-paṃjarāṃtaro* || 29 N *vyādhadharmo* || Pr om. *vaśyaṃ lo* || 30 bhN *tadgrahārthaṃ*, A *tadgrahārthaṃ*, ΨPM *tadgahanārthaṃ*, Φ *tadgrhanārthaṃ*, Bh with *us* || 33 ΨPM *athātvā°* || N *ludhake* ||

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2 N *kr* for *jñātvā* || N *citrāṅgaṃ* || 3 M *ulāya* for *uḍḍiya* || In N, the words from *kacchapo* to *upāgatasya*, p. 174, l. 5, have been written by another hand || 4 Pr *satilāśayanam* || All our MSS. here *hiraṇyako* (N *hirako*) || 5 N om. *pi* || 6 NBhΦ *vihitāśaḥ*, Pr *vihavāśaḥ* || Φ *śāti* for *paśyati* || N *pramāṇe*, ΨPPrM *tatrāṅgulapramāṇena* || 7 ΨPPr *gatam ava°* || 8 N ins. *sa* before *saṃ°* || N *diśyo* || Pr *śighramavataram eva* || 9 M *adya* for *atha* || 12 N *śi*, then a deleted *ā*-stroke, then *lināṃ* || bh flourish after the stanza 199 || 13 APrM *mitrasaṃprāptināma* || After *tantram*, ΨPPrM add *2 kathā 7* ||; M adds *śrīḥ* || ΨPPr *adyaḥ ślokaḥ* || 15 bhNΨPPrM *1* ||, A 99 for *2* ||, Ψ adds 3 flourishes, P one flourish. bh adds between two flourishes: *iti dvitīyaṃ ākhyānakam samāptam* ||, with the figure *2* || after the second flourish ||

BOOK III.

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1 bhN om. *arham*, M has it twice || 2 N om. *athēdam ārabhyate* || M om. *saṃdhivivagrahādi* || 3 bhPr *adyaḥ ślokaḥ* || 4 M *pūrvavirodhite-trasya* || 5 ΨPPr *śatropi*; M *śator mitratvam upāgasya* || 6 N *paśya ulūka°* || 9 In Ψ, the anusvāra of *prthivipratīṣṭānam* has melted together

with the inferior right-hand end of *ghū* (*ghūka°*) in the foregoing line, but is still to be made out with certainty. (See vol. xi, Table I, no. 2, 10 b.)
 PML¹ *prthivipratistānanāma* || 10 ΨPPr °*sameto*, M °*samneto* for °*sanātho* ||
 P (not L¹) *nyagrodhaḥ pā°* || 11 Pr *prati sma* || ΨPPrM ins. *kākarājaḥ*
 before *kūlaṃ* || 12 M *gitiguhādurgāśrayaḥ* || 13 M *yaṃ kimcid vāyati*
taṃ vya° || 14 ΨP *nityādhiḡamanāt*, Pr *nigamān* || 15 N om. *krtaḥ* ||
 17 Pr *vālasya°* || 18 bhN *utkavṛ* for *utkaṣas*, corr. by corr. of bh to
utkatā (!); but the same corr. adds *vṛ* with the line-mark 2 in the inferior
 margin || 19 N *asmatpakṣayaṃ*; PL¹ *tya* (om. *same*) *asmatpakṣayaṃ*; M
sametyakṣakṣayaṃ ||

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3 The shape of *r* in *ṛtaṃ* is in Ψ identical with that of *jha* as it is usually written in this MS. || 5 ΨPPr *ekāntam* twice || 6 bhN °*nvayagatān* ||
 ΨPPrM °*ciraṃjivī°* || 7 N *upajivinam* || 8 PPrM om. *ca*. In Ψ, the
 cop. adds it over the line, but corrects it subsequently to *ra*. With the aid of
 a magnifying glass, it is to be verified with certainty, that the left-hand part
 of an original *ca* has been erased || 10 bh *balīyasaṃ*, NΨP *balīyasa*, Pr
balīyāṃsaṃ; A has a gap here; Bh and Simpl. MS. I with us, H *balīyasi*,
 h *balayasi* || M *praṇatāṃ* || ΨPPr *mahatāpi hi*, M *mahāpi hi* || 12 Pr
dhāryakaś || 14 Over *anāryeṇa* in bh gloss: *saha* || 15 N *sarvarājyaṃ* ||
 16 Pr *tad yathā* for *tathā ca* || 18 M *prasamdhim* || bhN *samānena* for
samenāpi || ΨPPr *samdigdhe* || 19 In bh gloss on *sāṃśayikam*: *samśaye-*
dhavaṃ kāryaṃ || 20 N jumps from *samenāpi* l. 20 to *samenāpi* l. 22, om.
 one of them and all between them || 21 M *taśmākhurdham* || bh *samā-*
rabhet || 22 bh *nāmāndhaḥ* || Pr *hito* || 23 *ivābhitvā* all our MSS. incl. Bh.
 In A this passage is missing owing to a gap in the MS. Hamb. MSS. have
 another reading || 24 In bh, *gra* of *vigrahasya* seems to have been
 corrected from *nna* by cop.; corr. adds *gra* over the line. N *cinnahasya* for
vigrahasya || 25 PL¹ *nāstokam api*, M *no stokam api* || 27 M *nakhe*
bhaṃgaṃ || 30 In bh gloss on *vaitasīm*: *palāṃsi* || 32 ΨPPrM *vetasa°* ||

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1 bhN *kūrmaḥ saṃ°* ΨP *marthayet* || On pāda b or on the following
 line a gloss in marg. of bh, which I cannot make out || 5 Pr *tavā-*
bhiprāga śrotum || 6 ΨPPrM om. *deva* || ΨP *dharmaṃmarahites* || 8 bhN
dharmāḥ sa°, but *ḥ* deleted again in bh; ABh with the other MSS. ||
 bhNΨPMBh °*vikine ca*; Pr *dharmaśatyavikīnasya*; A with us || N *sa*
daḡhyān || 12 bh *yoddhā°vamaṃtā* || 13 ΨPPrM *samdhānakavrttane* ||
 Pr *bhū pi* || 15 N om. stanzas 21 and 22, but has the foregoing *uktam ca* ||
 bh *api kṛiyā*, corrected by gloss. to our reading || 17 Gloss. of bh corrects

samo° to samo° || bh pratyupadāpakāḥ || 18 Gloss in bh on sahasā: gape-
laghīmām pāmāno chāṇṭo || M toghaviṣṭavāḥ || 19 bhNAΨPPrM yaś for
yac; Bh yathāśa. HI yad evāttad || 21 N sūsamāyaṇ || 30 N om.
saṁsiktā || ΨPPrM °dāna° for °netra° || 31 bhNPr ślāghyā || 32 bhN
tvam atkṛtmā° ||

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1 N tatra for tan na; in bh tan na corr. from tena by cop. || 2 Gloss
in bh on yānam: nāsavi || ΨP saṁdhi || M yetasaḥ for yataḥ || 3 M om.
duṣṭena || 4 M pratsate for prasasyate || 5 ΨPPr bhava, M bhāva for
bhaye || ΨPPr prāṇam pra°, M prāṇe pra° || 6 ΨPPrM eva ca for ucyate ||
7 ΨPM vāthavā caitre, Pr thavā caitre (om. vā) || 8 N cānyathā, PL¹M
vānyadā || 9 M avaskamtheda pradānasya || Gloss in bh on avaskamda°:
śoṣaṇam || 12 Pr prañidhivyādhiṁ || 13 bhN tan na for tatra ||
bhNΨPPrM prabhoḥ; in bh ḥ deleted by cop. || 14 Pr saṁnādhām || Pr
pāpi || 15 ΨM kāryakaraṇā°, Pr kāryakāraṇa° || bhN °nāpekṣayām apa°;
corr. of bh adds ā-stroke after kṣa, and ra over m a || 16 bhN yat for
tat || 22 N tathā ca || 25 Ψ tasya over the line || Pr prajīvanam ||
bhN athā° for apy ā° || 27 M āyānām for yānam || 29 Gloss in bh on
śundāpi: kuturā; Pr śrūnāti for chundāpi || 30 ΨPPrM om. ann ca || 31
M kurvītā° || Pr tātmaprayuktaye against the metre ||

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1 Over saho gloss in bh: samarthāḥ || 2 L¹ om. saṁ, P om. na saṁ ||
3 Pr dṛḍha || bhN vicamdhāsāra°, but cam corr. by cop. of bh to ca || 5
N tiṣṭe, A tiṣṭhē; Simpl. HI tiṣṭa madhyagato (H °tā for °to), Simpl. h tiṣṭam
madhyagato nityam; Bh yas tiṣṭen madhyago || bhN yo after nityam || M
lapsate || 9 PL¹ om. supratisthitāḥ and the following words to supra-
tiṣṭhitāḥ, l. 11 excl. || 10 bhN śikyo || Gloss in bh on dharṣayitum: pāti-
tum || 11 N ins. ca after atha || 14 N manyanto, M matryante || M
om. param || 17 M sahāyaḥ || M tejasvāpi || 18 M yatito vadbhiḥ ||
Ψ svayam eva [new line] ca prasāmyati; PL¹ the same reading, Pr svayam eva
prasāmyati, M svayam eva ca sāmitaḥ || 19 bhN vipakṣaḥ pra° || 20
bhN yāsyasi || bhN tyaktvāpi for tat kopi || ΨPPrM om. na || bhN sahā-
yam tvam. The original reading seems to be that of the Hamb. MSS.: yadi
punas tvam svasthānam tyaktvā nyatra yāsyasi | tat kōpi vānmātreṇa sahāyām na
karisyati. 'sahāyatvam' of our MSS. seems to be a corruption of sahāyām
na. na, which is om. in Ψ(PM), seems to have been inserted afterwards in
a wrong place in bh(N) || 21 bh karisyati, corr. by gloss. to karisyasi ||
23 P ntyate for kṛte, ntya being a misreading of the shape which kṛ has in Ψ;

in L¹ the two akṣaras are worn off || bhN *kasyāpi* for *kasyāsti* || 26
 Gloss in bh on *venur*: *vāṃsa* || M om. *uktaṃ ca* || 30 Pr **phalaṃ śriyaṃ* ||
 31 bhN *tad eva*, ABh *tad evaṃ* for *tad deva* || M *pratīkaro* ||

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1 bhNΨPPr *sthiraḥvābhidhānam*, A *sthiraḥvā 'bhidhānam*; Bh with us ||
 2 Pr *samādhīṣati* || bh *tat*, N *tata* for *tad* || 4 M *svakāle* || 6 *yadā* for
sadā || 8 bhN *avisvasair* || N **nocchivate* || 10 ΨPM *varddhate*, Pr
rddhate || 13 M *guṇas* for *guros* || 15 bhN *prāpto* for *śasto* || 18
 bhNΨPPrMK *lobhāśrayaḥ sa na tvām uccāṭayisyati* (PPr *uccāṭayasyiti*); Bh
lobhāśrayān na tvām sa uccāṭayisyati (!); A *lobhāśrayaḥ sa tu tvām bho nūnam*
uccāṭayisyati. This is of course an attempt towards correcting the faulty
 passage. Our reading is that of the Hamb. MSS. Simpl. h: *lobhāśayastraṃ*
na śatru tru ccāṭayisyati || 20 bh *tato 'ham*, N *tatōham* for *tāta i aham*,
 a simple misreading of the old-fashioned writing of *o* || bhN *sthiraśthīvy* ||
 21 bhN *pranadhībhīḥ* || 22 M om. *vedaiḥ paśyanti* || N *vādavāḥ* for
brāhmaṇāḥ || 24 Pr *itra* for *atra* || M om. all between *atra* and *viśeṣataḥ*,
 l. 25 || 26 M om. *sa* || 29 M *paṃcadaśi* || P om. *tribhiḥ*; ΨPrML¹
tribhi 2 r for tribhiḥ tribhir || 33 N *tīrthasābdena yukta*; Pr *tīrthasābdenātra*
yukta; bh *tīrthasābdenāyukta*, corrected by the copyist from *tīrthasābdenā-*
trāyukta || M *kupṣitam* || M *svāmīna upayātāya* ||

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1 Pr *bhavamāti* || M *tatsada* for *tadā* || M **syābhyudaryaya* || N *purohitāḥ*
se || 2 bh **amtarvaṃśaka*, Ψ **amtarvaṃśaka*, PPr **amtarvaśaka*, A **amtar-*
vamsikāḥ; Bh with us || bhN **balādhikṣa*, corr. in bh to our reading by
 gloss. || 4 All our MSS. including L¹ABh **kaṃcuki* (gloss in bh:
dhāvya); the same reading in the Hamb. MSS., which add *ca*; but as in the
 Hamb. MSS. in accordance with our text **kaṃcuki* is part of a compound,
ca appears to be an interpolation. In A this and the compound *mantri*
 are dissolved. Śār. p. 109 om. the second class of the *tīrthāni*, but gives
 the first one in a compound as Pūrṇ. || PL¹ **śaṣpā*, M **śatyā* for
**śayyā* || M **sanyā* for **śpaṣā* || Gloss in bh on **bhīṣag*: *vaidā* ||
 5 M **vilāśinaś* || *ca* all our MSS. incl. Bh; it is missing in the Hamb.
 MSS., which om. also *iti* || 6 Pr *svapakṣavighātaḥ* || 7 bhNΨPPrM
**saṃvatsarā* (Pr **cāryaḥ*); ABh with us || 8 M *jānāti* || 9 M *tat* for
tāta || N om. *vairam* || 12 PL¹ *parāpata* || 13 N om. *bhāsa* || N
**kāraṇikā* || P **śyāma* i, M **śyāma* || bhNΨP **pakṣaganaiḥ*, M **pakṣaganai*;
 APrBh with us (only Bh **prabhītibhiḥ*) || 14 In Ψ, *tāvat* (!) suppl. by
 cop. in margin, without a mark of omission in the text; PL¹PrM om.
tāvad || 16 M **vṛṣā* for **vṛthā* || 18 M om. *yaḥ* || 19 N *anudvigna*,

ΨPPrM *anudvignaḥ* || bhN *sūrya* || 22 Pr om. *sa* || 24 ΨP *jahyā*; under *jahyād* in bh gloss: *tyajet* || ΨPPrM *ivāmbhasā*; Simpl. H I h with bhN || 25 ΨPL¹ *ācāryaṇam* || PL¹ Pr *anadhīyān mṛtvijam*. The copyists took the *ai*-stroke over *tair*, which in Ψ stands just below in the following line, for *virāma* ||

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1 ΨPPrM *ca priyavādinam* || 2 N *grāmapālaṃ* for **kāmaṃ* || bhΨ *thanakāmaṃ*, PrBh and Simpl. HI *vanakāmaṃ*, in Bh corr. by later hand apparently to *dhana*°, M *vinakāmaṃ*; the other MSS. incl. A and Simpl. h with us. As to our reading it should be borne in mind that in India the barber is regarded as a *greedy* fellow who does not abstain from doing wrong, if he can earn money by a crime. Cp. Somadeva's *Kathāsaritsāgara* xxxii, 136 ff., the frame-story of our fifth book, and our stanza iii, 66. 3 N om. **nyaḥ kaścid* || Pr *athatṭer* || 5 Pr **kovicataḥ* for **kocitaḥ*; M **kocita-samastūvasusaṃ*° || 6 Ψ *pragunīkṛte*, then an akṣara which looks like *ghca* (*gh* in its modern form) and is liable to be taken for *ṣva*, though in Ψ *ṣ* has quite a different form; M *tragunīkṛteṣva*, om. *ca*; PL¹ *ṣu* for *ca*; Pr and the other MSS. with us || 8 After *siṃhāsane*, bhN insert *ca* || bhN ΨPPrM *saptadvīpā*°; ABh with us || 10 N *adharmeṣu*, PL¹ M *artheṣu* || 11 Ψ **pradhāneṣu* [new page] *ṣuvatiṣṇe*; hence P, correcting the first *ṣu* to *ṣu*, **pradhāneṣu yuva*° || N *ṣuvatiṣṇe* || 12 bhN **lābhā*°, in bh corrected to **lājā*° by corr. || N **gocarā*° for **rocana*° || 13 Pr **kṣapātre* || N *maṅgala-pūryeṣu* || 14 M *yavīrakā*° || bh **madhya*, ΨPPr **madhyasthitam*, M **madhyasthithitam* || ΨPPrM om. *tiṣṭhantam* || 15 bh *kupīto*, corr. by cop. to *kuto* || 16 Gloss in bh on *krūrakreṃkāra*°: *śabda* || Pr *samāśam* || 17 M om. *ṣa* || 19 Pr *samavāyo*, om. *vacana* || 22 Gloss in bh on *śveta-bhikṣus*: *yati* ||

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3 Pr *vidvar yejitā* || 6 bh *nirūpitūsta*, corr. by corr. to *nirūpileeti*; N *nirūpitāste* || Pr *āsti* || Pr *taṁ cam api* || 7 N *saṃayo*, Pr *saṃatam* || M *prāptisi* || N *vihaṣasya* for *viḥasya* || 8 ΨPL¹ Pr transpose: **cakorakakila*°, M om. *cakora*, writing **kokilacakraṇakā*° || 11 bhA ΨPL¹ Pr MBh *vakranāśam*, N *cakranāśam* || ΨPL¹ **darśinam*, in Ψ corr. by very thin strokes at the bottom of *i* to our reading || 12 Pr *vaktum* || 13 M om. *tathā*; N *tathā ca* || 15 bhN *tu* for *nu* || 16 ΨPL¹ *svāmi sati* || 17 M *udy* for *yady* || M om. *bhavati* || 18 N *praśaktaḥ* || 21 N om. *yataḥ* ||

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2 Pr *matām* || 4 M om. *katham etat i vāyasaḥ* || 6 bhNA ΨPM (not Pr) *kaścid*; Bh *asti kasmīścid* (!) *va*°; Hamb. MSS.: *asti kasmīmścid va*° ||

bhN *parivāritaḥ*. The original reading is perhaps *°parivāraḥ*, which may have been corrupted to the reading of bhN, which again may have been corrected to the reading of ΨPN || 7 Pr *yūlham*, om. *gaja* || 9 N *°yajvala°* for *°palvala°* || N *śoṣagatāni* || 10 N om. *proktaḥ* || Gloss in bh on *kalabhāḥ*: *hathināmbacām* (or *°kaṃ*) || 11 Ψ *saṁ* [new page] *ti*, cp. Key to Tables, p. 1, s.v. 'Anusvāra'. PL¹ (taking *ṁ* for a hyphen, as it is used in later MSS.) *sati* || 12 N *tendādiṣṭāsv* for *tendṣṭāsv* || 13 ΨPL¹PrM *vegadamḍā°* || PL¹ *abha* for *aṭha* || 16 In bh, *ta* of *°taṭa°* resembles *va*; N *°vaṭa°* for *°taṭa°* || 17 bhN *°jīyamāna°* || 18 N *°madhu°* for *°madhupa°* || Pr om. *°mada°* || 19 M om. *°tarn°* || bh *°sara°*, corr. to *°sata°* by cop.; N *°sā°* for *°sata°* || Pr *°jaghana°* for *°satata°* || 20 In Ψ, *ja* of *jaghana* add. by cop. over the line with pale ink. It is not very distinct and looks almost like *ū*. PL¹ *°ghana°* for *°jaghana°* || 21 Pr *°ravaḥ* and *°sāmpūrṇa* || 23 ΨPPrM om. *tac ca* and the following words including *prāptaś candraśaraḥ*, p. 184, l. 1 || N ins. a second *niveditaṃ* after *hastirājāya* ||

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1 bhNA *prāptaṃ* for *prāptaś*; Bh with us || 3 bhN *°hara°* for *°kara°*, corr. by the glossator of bh to our reading; Pr *°karakaraṇāḥ* || 4 ΨPPrM *atikramya* || 5 In bh, *ra* of *param* is very similar to *ṭa*; N *paṭaṃ* for *param*, ΨPPrM om. *param* || 7 ΨPPr *nḍyāti* || 8 L¹ om. *tatra* || 9 Ψ originally *praviṣṭa°* for *prapiṣṭa°*, but corrected by effacing part of the *va*-hook. Still the original reading is quite visible. PL¹Pr *praviṣṭa°* || M om. *śudukḥhitān*; bh *śudukḥhitān*, N *śudukḥhitān* || Ψ *°vīkṣyānukampayā vī*, with a nearly invisible dot over *vī* as a mark of deletion, then *kṣa* begun, but deleted again by two little vertical strokes, then *idam āha*; PL¹ *°vīkṣyānukampayāvīkṣa idam āha* || 10 ΨPPrM *āgamizyaṃti*, om. *iti* || 11 M *°emi* for *°sti* || 12 bh (not N!) *śikhimukho* || 20 ΨPL¹ *hasteno* || 21 Gloss in bh on *lekhaṃ*: *pattra* ||

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2 N *dāra*, with *ta* over *ra* by cop. || 4 N puts *ca* after *gate* || For *iva*, bh *eva*, but corrected to *iva* by the copyist himself || 5 Ψ om. *yad vyākaraṇa*, which has been added in marg. by another hand || 6 After writing *sādhubhīḥ* |, the copyist takes a new pen, and the first akṣara *brū* written with it, is somewhat indistinct; hence both PL¹ and M misread it, writing PL¹ *śrūyād*, M *būyād* || 8 N *atha* for *ayam* || 9 Pr *bhāṣitaṃ* || 10 ΨPL¹ *dvitīyakarmma°* || 12 ΨPL¹ *puṣpitākaraṇi°* || M *°kīśalayarastastararajuh°* || N *°jah°* for *°rajah°* || 13 PL¹ *°saṃśīṣṭasajaladasadrśam* || N ins. *°nīla°* between *°jalada°* and *°sadrśam*; *nīla* of course is originally a gloss, wrongly taken for a correction by some copyist || 14 Pr *°ela°*

for °capalā° || Ψ °bhairavaravam, but the first *va* del. by cop.; PL¹ °bhairara-
vam; Pr om. °rabhai° || N °ākāraṃ saṃ° || M °saṃveṣṭikaraṇaṃ parā° || N
erāvata° || 16 bh °bhujāta°, corr. by cop. and (more legibly) by corrector
to °sujāta°. Owing to the copyist's correction, the original reading is
difficult to make out: N °bhujāta°, ΨPPRM °suvrāta° for °sujāta° || 17
bhN °sukha° for °mukha°; Pr °yamumkhaṃdalaṃ || 18 Pr parivṛtaiḥ || 22
Pr sarvathā adraśyāyāṃ || 24 M api bhavatataḥ śrutvā, &c. || ΨPPr tataḥ
śrutvā ||

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4 bhNAΨPPRMbh evaṃ for eva; Śār. with us || 5 M sa for sarva ||
PL¹ om. uktaṃ ca || 6 M urddhateṣv || M śāstreṣu || 7 Pr puruṣāṇy ||
bhN jalpanti || Pr om. na || 9 The copyist of bh apparently corrects
vāpari° to cāpari°, but the corrected akṣara has some resemblance to *la* (ep.
vol. xi, Table I, no. 6, 2a); hence N lāpari°; ΨPL¹ vāpari° || 15 ΨPPRM
°nāmdāsti || 16 N nivarṭtate || 19 Ψ asmacchakṣayā jyotsnayā°, PL¹
asmacchakṣayā jyotsnayā°, PrM asmacchikṣayā, M jyotsnayā°, Pr jyotsnayā° ||
20 N sa-parivārah || ΨPL¹ °nāsmidvane, Pr °ndsmadvane || M °vaṣṭe for °ceṣṭaṃ;
Pr yaṭheṣṭayaṃ || N vibhāsam || 22 bhN eṣyati ||

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1 N jumps from the first *yendhaṃ* to the second *yendhaṃ* (l. 2), om. one
of them and all between them || 4 N °lo° for °talo°; ΨPPr °talollālita-
graha°, M °tatollālitagraha° || 8 bhN pramati, corr. by corr. of bh to our
reading || 10 N kaṣṭaṃ ra, ra being a misreading for a 2, indicating the
repetition of the preceding word || bhNΨPPRM ins. ya after bhavata.
ABh and Śār. om. it || 11 bhAΨPPRM āropitaḥ, in Ψ corr. to our reading
by a small diagonal stroke; Bh dviguṇaṃ tvayāroṣitaḥ caṃdraḥ || 14 N
kṣapayāṃ āsa, Pr khyamayāṃ āsa || 16 Pr caṃdre mamōpari; ΨPL¹ caṃ-
dramaso for caṃdro, omitting the following *mamo* || 18 Ψ api, corr. by cop.
to iti; but the correction of *pi* to *ti* is not very clear. Pr iṣi, M api for iti ||
After iti, ΨPPRM add °kathā° || 1 || 19 ΨPPRM prajāḥ || 20 M caḥ
for tāvaḥ || 22 Pr kupyanto for kuto || 23 bhN cheṣa° for chaṣa° ||
24 N om. kathaya ||

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5 ΨPL¹Pr °helikā° for °prahelikā°; PL¹ °dānādirvinodaiḥ (!) || 7 After
deṣaṃ, N ins. prāyaṃ katham api deṣaṃ || Pr tittir || 10 ΨPPRM om. vā ||
13 M om. na || 14 M tittiraḥ || 17 bhN dāridro, Pr dāridre || bhN
purā for pure || 19 M mama vasathe || 20 N na te kiṃ || 22 M
prāṭiveśmikaḥ | prcchātāṃ || In bh gloss on prāṭiveśmikaḥ: pādōṣi ||

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1 M *gahasyo* ॥ 2 In bh gloss on *sāmaṃta*°: *pāḍōṣi* ॥ M *eva* for *evam* ॥
 ΨPPrM *munir* for *manur* ॥ 5 ΨPPrM *su* for *tu* ॥ 6 ΨPPr *śaśaka*,
 corr. in Pr to *śaśamkaḥ* ॥ Pr *ke* for *kiṃ* ॥ ΨPPrM transp.: *na tvayā* ॥ 7
 ΨM *yathāha*, in Ψ corr. from *yathā ca* by cop.; PPr *yathā ca* for *yad āha* ॥
 8 M *pratyakṣyaṃ* ॥ 9 M *asava* for *atra* ॥ 11 M *manuṣāṇām* ॥ 12
 bhΨPPr *tiraścāṃs ca*, in bh corr. to our reading by corr. ॥ 14 N *smṛtiḥ* ॥
 Ψ om. *pramāṇi*, but cop. supplies it in marg. ॥ 18 M *saviṣyati* ॥ ΨPPrM
 om. *iti* ॥ M *athānātīdūram* ॥ 19 ΨPPrM *tittiram* ॥ 20 N om. *cala*,
 PL¹ om. *bhaṅga* in the compound ॥ 21 N *bhavatyā* ॥ 23 M *dr̥ṣṭyā* ॥
 bhN *bhaya-prāṇo* ॥

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1 bhN *tapacchadma*°; Pr *taśchadma*° ॥ 2 bhNΨPPrM *galavārttās*, K
galavārtās, A *malavārttās* (continuing *tipasvinaḥ*, *tās ti* of course being a mis-
 reading for *rttās ta*), apparently corr. by cop. from *galā*°, Bh *galakṛm̐tās* ॥
 5 P *kurāvabāhur*, L¹ *kurddhabāhur* ॥ Ψ (not PL¹) *ta*[new line]*tayor* ॥ bhN
eva for *evam* ॥ 7 M *svapnavadr̥śāḥ*, Pr *svasadr̥śāḥ* ॥ bh (not N) *kuṭumbā*° ॥
 9 M *dināny āyāṃceti ca* ॥ 10 M *lohakāraṣṭreva*, P *lohakārabhaṣṭrevat*, L¹
lohakārabhāstravat ॥ 11 M om. *tathā ca* ॥ 13 In bh gloss on *śunaḥ*
pucchaṃ: *kurārāṇṇā puchaḍi*; Pr *pucchatiṃ* for *puccham* ॥ 15 *kūṭikā*
 bhNAΨPL¹PrMK; Bh *dūtikā*; Hamb. MSS. H *puttikā* (cp. p. w. s. v.), I
punnikā ॥ 16 M *matyeṣu* ॥ Pr om. in their right place *yeṣāṃ* and the
 following words down to *śaṃsanti* (excl.), l. 19, adding them after *vistare*,
 l. 21, between two crosses (x) ॥ 17 ΨPL¹ *adhnaḥ* ॥ Pr *dhytṃ* for
ghṛtṃ ॥ 18 In bh gloss on *piṇyākāc*: *sāni* ॥ 22 Pr *dharmmanāṃ* ॥ P
parāpi°; L¹ with us ॥ 23 N *śaśakaḥ prāha* ॥ NΨPrM *tittiri*, in Ψ similar
 to *titviri*, which is the reading of P ॥ 24 ΨPPrM *nadr̥taṭe* ॥ In Ψ gloss
 by cop. on *tiṣṭhati*: *saṃasti* ॥

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1 N *sthitvan* ॥ 2 bhN *tatra* for *tata* ॥ 3 N *dharmādeśaka* ॥ 4
 bhN om. *hi* ॥ Pr *ti* for *te* ॥ 5 ΨPPrM *vadata*; bhN om. *vadatam* ॥
 6 Pr *pradarśayatu* ॥ 9 Pr *bhūtāpi* ॥ M om. *yo* ॥ 13 In bh glosses
 on *ajā*: *vakaḍo*, and on *vṛhayaḥ*: *sāla* ॥ 15 L¹ *ṛkṣām sthitvā* ॥ 16
 M om. *svarge* and *pāda* 4 ॥ 17 N *bhāṣaṃtanam* ॥ 19 ΨPL¹PrM insert
mama before *saṃāpa*°, repeating it after *bhūtā* ॥ bhNΨPL¹M *saṃāpavarttino*,
 Pr *saṃāpavarttiyo*; ABh *saṃāpavarttinau* ॥ 20 PL¹ *vivādaparamārthaṃ*, om.
vijñāta ॥ bhNΨPPr *vācā*, a misreading of the old-fashioned writing of *o*;
 A *yeṇa vijñātaparamā'rthaṃ vivādavaco vadato me*, &c.; Bh *yeṇa vivādavijñāna-*
paramārthavaco me vadano 'pi *paralokavādhā na bhavati* ॥ M om. *me* ॥

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4 Ψ PPr *karṇopāṇṭi*, in Ψ the *i*-hook over the line del. by cop. with a small dot, thus correcting *ti* to *te* || Pr *āvedayanṭi* || 5 Ψ PL¹ *visvāsitai* || 6 N Ψ PPRM *upāgatau* || 7 In bh gloss on °*krakacena*: *karavata* || 8 Pr *bravīti* || After *ādi*, Ψ PL¹ add || *kathā* 2, PrM *kathā* without a figure || 9 Pr *etaṃ* || Pr *kṛ*, om. *tvā* || After *kṛtvā*, bhN Ψ PL¹PrM insert *prāpya ca*. ABhK om. these words, KBh *prāpya* for *kṛtvā*, Bh reading *arthapatim* for *adhipatim*. Simpl. MSS. HI *kṣudraṃ divāṇḍhaṃ patim* (I *parim*) *āsādyā*; Simpl. h *krū* [misread for *kṣudraṃ*] *patim prāpya rātrāṇḍhāḥ samīdopi*. At all events either *prāpya* or *kṛtvā* is originally a gloss. *prāpya ca* seems to me to have been inserted in order to make these prose words more similar to the beginning of the title stanza of the preceding tale, and the reviser, to whom the text of Bh goes back, completes this assimilation by correcting *adhipatim* to *arthapatim* || M *rātrāṇḍhāḥ* || Pr om. *santaḥ* || Ψ PPr *sakī*° for *śaśa*° || Ψ P °*tittira*°, Pr °*titira*° || 10 Ψ PPRM *yāsyamti*, om. *iti* || 13 Pr *sarve pa*° || bhNAKBh *yathāsukhaṃ* || 14 The words *sahdste* to *kṛkālīkagā-bhikitaṃ* suppl. by cop. of Ψ in marg.; *bhikitaṃ* stands also in the text || 15 Pr om. *bhoḥ* || 20 M om. *prāha* || N *durātman* || 21 M *adyaprabhūti* || 22 Over *sāyaka* in bh gloss: *bāṇa* || 23 bhN and A *durukta*, Bh *duruktvā*, Ψ PL¹M *durakta*, Pr *dukta* || Śār. and Simpl. HI with us, Simpl. h *durukūṃ* (misread for °*ktam*) ||

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1 Ψ *svāsvāśrayaṃ*, the second *svā* del. again by cop. || Pr om. *vāyaso* || 2 bhN om. *yad idaṃ vyāhṛtaṃ mayā*, P om. *yad idaṃ vyāhṛtaṃ*; L¹ om. *taṃ yad* and the following words to *d viṣam eva* (excl.), l. 7. M *yad idaṃ vyāhṛtaṃ mayā* || 5 Pr *yadi priyaṃ* || 7 Ψ *cadvacaḥ*, corr. by cop. to *tadvacaḥ*, the corrected akṣara resembling *cū*; P *bhūdvaca*, Pr *dvacaḥ* for *tad vacaḥ* || 8 N *tathā ca* || 10 *vairitāṃ*; in bh the glossator adds a various reading *vai hatāṃ* || 11 Gloss in bh on *bhīṣag*: *vaidā* || 13 Ψ PL¹Pr *ṣarigadi* || 14 M *tatra* for *tan na* || 20 Pr *prayāt* || 22 Ψ PL¹PrM *sa āha* || Pr *ṣāṭṭgunyāparaḥ* ||

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1 Pr *valokataḥ* (!) || 2 Pr *chāgabrāhmaṇaṃ*; M °*brāhmaṇaṃ* || N om. *brāhmaṇaṃ* and the following words to *brāhmaṇaḥ* (excl.), l. 5 || 5 N *kṛtāiḥkṛtāgni*° || 6 Ψ PL¹M *pravāsi*, Pr *prativāsi* || 7 bh *meghācchādite gagane* || M only once *maṇḍaṃ* || 8 *kimcid*° all our MSS. incl. AKBh; Hamb. MSS. *kimcidgrāmaṃ* || 11 L¹ *artha* for *api* || Ψ *itaś ca taśca*, PL¹ *itaś ca taśva*, Pr *itiś cetaś ca*, M *itaś ca*, om. *cetaś* || 12 Ψ PL¹M *mārgge*, Pr *mārgga* || 13 N *pivaraṃ paśuṃ* || 15 Ψ PL¹M *anyadinaḥ*; but cop. of

Ψ adds in marg. : *adyadinaja iti pāṭha*, and Pr has *adyadinajo* ॥ 17 bhΨ *samukho*, N *sanmukho* ॥ Glossator of bh corrects *apamārgeṇa* wrongly to *aparamārgeṇa*, which is the reading of N ॥ 18 M *eva* for *evaṃ* ॥ 19 N *tad* for *yaḍ* ॥ bhN *skamdhārūḍho*, ΨPM *skamdhānirūḍho*. APrBh and Hamb. MSS. with us ॥ 22 Pr om. *tān* ॥ 24 N *pratipādayāmi*, Pr *pratipādasi* ॥

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3 N *etyovāca*, M *abhyetovāca* ॥ N *aho* twice ॥ 4 Pr *śakṭaṃ* for *yuktaḥ* ॥ 8 Pr *āsa* for *āha* ॥ 10 ΨPrM *ātmaruciraṃ*, in Ψ corr. to our reading; but the correction is not very clear. The respective akṣara might as well be taken for *taṃ* corr. to *raṃ* ॥ M *samācarati*, Pr *samācaret*, both om. *iti* ॥ 12 ΨPrM *vidhāya* for *kṛtvā* ॥ ΨPrM *aho* for *bhoḥ* ॥ 15 N *sacelaṃ*, corr. by cop. to *sacaulaṃ* ॥ 20 PL¹ *aho* for *ato* ॥ After *iti*, ΨPL¹Pr ॥ *kathā* ॥ 3 ॥, M *kathā* 3 ॥ 21 Pr om. *°seva* ॥ 24 Pr *durjano* ॥ 25 M *bhākṣayati* ॥

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3 Ψ *sa dācid*; PL¹ *kadācid*, om. *sa* ॥ ΨPrM *°sāri*° for *°sāra*° ॥ 4 N *nīhkrāmatas tva tasya* ॥ 5 ΨPL¹ *cālaghi*°, in Ψ corr. to our reading by a small vertical stroke over *ā* ॥ bhN ins. a second *ca* before *śarīre* ॥ M *śarīre vṛṇaśoṇitagaṃdhā*°, l. 5 ॥ 7 ΨPM *vyāpādayanti* ॥ N om. *vā* ॥ ΨPM *tādayanti* ॥ 8 bhN *kṛta*° for *kṣata*° ॥ Pr *°sarvāmbhogo* ॥ After *iti*, ΨPrM add ॥ *kathā* 4 ॥ ॥ 10 N om. *vicārya* ॥ ΨPr *vānuṣṭeṣyaṃ* ॥ N *meghavarna prāha* ॥ 11 Ψ *sāmadānam*, PL¹Pr *sāmadānam*, M *tāmadānam* for *sāmān* ॥ 12 M *nirbhatsyādvipakṣapakṣapranāthānām* ॥ 13 bhNAΨP *°pranādhinām*, Pr *°pranadhānām*; Bh with us ॥ ΨPr *ālisyā*° ॥ 14 bhNΨP (not M!) PrA *ṛṣimūka*°, Bh *ṛṣya*°; cp. Śār. 127, 1, and below, 197, 2 ॥ ΨPr ins. *ca* between *saparivāreṇa* and *bhavatā* ॥ 15 bh *°madhyā*, N *°madhyād* ॥ N *divasāṃdhāt* ॥ Pr *anumā*, om. *nato* ॥ 16 ΨPrM *mayēdaṃ jñātaṃ* ॥ N om. *apasārarakitaṃ* and the following words to *apasāraparityaktaṃ* (excl.), l. 18 ॥ 19 M *krapā* ॥ 21 Pr *ibamdhanaṃ* ॥ 23 N *svakāryam* ॥ 24 M *ripusaṃgataḥ* ॥ 26 N *samudyasaḥ* ॥

Page 197.

1 M *prahyatyāhata*°, Pr *prakṛtyāhṛtarudhirāloṃḍitaṃ* ॥ 2 M *śaspa-mūka*° ॥ 3 bhNAΨPr *°pranādhī*°; M *śatupranādhībṛṣṭayā*; Bh with us ॥ 4 Pr the first *°kādhī*° twice ॥ 5 N *tvaryatāṃ ra*, *ra* being a misreading of 2 ॥ 8 Pr *°sevinā* ॥ 9 PL¹ *nyagrodhapābhimukhaṃ* ॥ 10 M *vrkṣaṣām* ॥ bhNΨP *ṛṣṭamanā*, Pr *hrṣṭamanā*, M *hrṣṭamanāṃ*, A *hrṣṭamanāḥ*, corr. by cop. to our reading. Bh with us ॥ M *sūyamāno* *°bhi rimarddanāḥ* ॥ 12 M *e* for *eva* ॥ M *pādayāmi*, om. *vyā* ॥ 14 Ψ *na kim*[new line]*t*; the

same mistake in P (not in L¹) || 16 Ψ PL¹ °syāntamamanam || M om. *dvitīyam* || 18 M *caṃ* for *taṃ* || 19 N *sthiraśivānāśvīnā* || N °mamtri || N *sthiraśivi* || 20 N *bhītaḥ* for *nītaḥ*, om. the following words to *savismayo* (excl.), l. 21 || M *tatra vidyatnam* for *tan nivedyatām* || Pr *ātmavarggama-nās* for *ātmavāmīnāḥ* || M *sa* for *saha* || 22 bh *bhat*, N *bhaktam* for *tat* || 23 Ψ PL¹ *vyāpādītāneka*°, M *vyāpādītāteka*°, Pr *vyāpādītānika*° || M *dr̥ṣṭyā* || 24 N *pracalitah*, om. *prati* || 25 M *bhavatās* || 27 M *bhūti*, om. *kāmo* || In Ψ gloss by cop. on *bhūtikāmo*: *dhaneccu* || 29 M °bhikṣitaṃ for °sti || Pr °vṛtte || 30 Pr *tasyōpadāpradānena* || bh *tvaṭpakṣe pātinam*, N *tva-pakṣapātinam* || 32 Ψ PL¹ *tāvas tvām*; Pr *tāvat tā* ||

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3 N *taḍ atrāḍau* || P Ψ *kinm* (not L¹) || 5 Ψ PPrM *kṛnāsatur* || 6 N °pauruṣaḥ *baḥaḥ* || 7 M *upagatā* || Ψ M *loke pravādaḥ*, in Ψ corr. by cop. to our reading || 9 Pr *surlabhaḥ* || bhNA Ψ PPrMK *cikṛṣitaḥ*, Bh *cikṛṣataḥ*, M *ciṣṭmkiṣitā*, corr. by the copyist to °kṛṣitaḥ. Cp. SP. III. 44 || 10 M om. *ca* || 11 Ψ PPr *sphaṭam* || 15 In Ψ , *ca* after *tasya* has been supplied by cop. over the line, but it is liable to be overlooked, as it stands between two akṣaras of the preceding line, clinging closely to their inferior ends; PL¹ om. *ca*; (L¹ *tasyā* for *tasya*) || 16 N *nivarttate* || 18 bhN *valmīko 'pi* for °kōpari || 19 bhN *nūnam meṇā* (N *mayā*) *kṣetradevatā mayā* || 20 Ψ PL¹PrM *kaddpi* for *kadācid api* || Pr *pūjite* || 21 M *dayā* for *taḍ asyāḥ* || 22 M *yācittā sevā nikṣipya* || 23 M om. *bhoḥ* || Ψ PL¹ *mayā-tāvam kalam* || 24 N *pūjām*, M *kūtā* for *pūjā* || 25 Pr *r* for *prātar* ||

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1 N ins. *ca* after *evam* || N *ekena*° for *ekaika*°; Pr *ekaikaṃ dīnāraṃ* || 3 N *grām* for *grāmaṃ* || 4 M ins. *tvā* before *tatra gatvā* || 5 M om. *ca* after *ekaṃ* || 6 bhN *grhīṣyāmy evam*, Ψ PL¹ *grhīṣyāmevam*, Pr *grhīṣyāmy evam*, A *grhīṣyāmi | evam*, Bh *grhīṣyāmiṭy evam* || 7 M *vrahmaṇa*, om. *putreṇa* || N om. *śirasi* || 8 Ψ PPrM *amuktajivita eva* || Pr *tathādeśata* || 9 Ψ u, then *pa* add. over line by cop., then *gama*[new line]t *ḥ*, *ḥ* being written in the line on *danḍa*, and a second *danḍa* being added after the first one; PL¹ *upagamataḥ* || 10 M *saṃrtaḥ* || 11 Pr °vinākāraṇam || bhN *saṃarpitavān* || 13 MPr om. *grhṇāti*; all our other MSS. incl. AKBh have the second *pāda* as given in our text || 14 M *haṃsaḥ* || 18 M *jāmbūna-dayamayā* || 19 N *ṣaṇmāse ra*, *ra* being a misreading of 2 || 20 M *vṛha*, om. *tpakṣi* || 21 bh °dātā or °dānyā, NA Ψ PL¹BhK °dānyā for °dātā; Pr °picchaikadānyā, M °picchaikadātā. In bh, *tya* and *nya* are often, as in our case, hard to be distinguished; cp. our facsimile Table II, no. 7, line 1 middle *pratyekaḥ*, l. 2 end *bhrāṃtyā*, l. 4 middle of first half *asatyāḥ*, l. 5 middle of

first half *bhṛtyena*, &c. with l. 2, second half *anyathā*, l. 6 middle *anyathāiva*. The archetype of our MSS. apparently had the same forms of *tya* and *nya* as bh.—*dānadāti* is formed like *havyadāti* ||

Page 200.

1 ΨPr *paraspara*, PL¹ *para*, M *parasya* for *parasparam* || 2 Pr *ete* twice || N *vadamte* || ΨPL¹ *ismākaṃ* || 3 ΨPM *karisyasi* || 4 M *yuṣmābhikitaṃ* || 5 bhN *devapramāṇaṃ* || 6 ΨPL¹Pr *gatūstat*, M *gatvāsū* || 7 Ψ *laguḍa*[new page]*dhastān* || 11 ΨPL¹PrM *nānugrhnāti*. Then ΨPL¹Pr *kathā* || 5, M only *kathā* || 13 Pr *upāgataḥ* || 14 bhN *dīpikāṃ* || After *ādi*, ΨPPrM add || 4 *kathā* || || 15 Pr *asminn ahate* || Before *tad*, bhN ins. *raktākṣaḥ punar abravūt* || 16 N *tee* for *tvam tu* || 18 ΨPL¹ *ākhyātaṃ*, in Ψ corr. by cop. from our reading; Pr *ākhyāta* || 23 bh N *kruddha°*, ΨPM *krūra°*, PrL¹ *kūra°* for *kṣudra°*. The reading of bhN, apparently that of the archetype of both our MS.-classes, seems to be a corruption of the reading adopted in our text, and the reading of ΨPPrM seems to be a conjectural emendation of the reading of bhN. Our reading is that of ABhK and of MBh. xii. 43, 9 ed. Protap Chundra Roy || bh *kālasaṃmmītaḥ*, N *kālasamaṃtataḥ* ||

Page 201.

1 Pr *va*, om. *naḥ* || 4 Pr °*nāśikāḥ* || 5 N *udvelantīyā* || 7 M °*prāṇa* for °*prāṇi* || 8 N *vanasthasyābhavena ghanaiḥ* || 11 N *āsasāra* || 12 N *muddharttaikaṃ* || 14 bh *śuśiro°*, M *śupiro°*, BhNK *śuciro°* || 16 bhN *ca gacchati* || 19 ΨPPrM *hi* for *ca* || 21 M *adṛṣi* || 23 bh (not N) *śaśaṃtuṣṭā* ||

Page 202.

1 N *duṣṣṭi* || 2 N *duṣṭe* || N *duṣṭāḥ* || 3 Ψ *śapuppā°* || 6 N *kāṃta*, M *kāṃtā* || 7 ΨPL¹ *śaṃrakṣaḥ* || Ψ *śaraṇāgataḥ* || 15 [new line] *ṣa śā°*; *e* before *ṣa* supplied in Ψ in margin, without any mark in the text. PL¹ with Ψ (P writing 14 for 15), but without the correction || 11 PL¹ *yathāśaktiṃ* || 12 N *tathāśau* || 14 Pr *prākṛtai* || 16 M *dāridraro-dukḥāṇi*, Pr *dāridrārogadukḥāṇi* || 18 M *utsṛja* || 19 Pr *yathā vidhiḥ* || 20 Pr *yukta°* || 21 N *dṛṣṭaḥ* || 22 In Ψ gloss by glossator on *bhadra*: *ludhakaḥ* || 23 M *vartavya* | for *kartavyaḥ* ||

Page 203.

1 N *vihaṃgamāḥ* || 3 M *gatvāṃgārakarmmatim* || L¹ om. *naṃ*, P om. *āṇāṃ* || 6 M *cāsi* (or *vāsi*) || bhNΨPMBhK *nāsayet*, N inserting *na vi* before it; Pr *nāyat*; A *nāsaye yena te* || Bh *krudhā* || 7 ΨPL¹Pr *anye* ||

8 N °sydtmā hi for °sydtmāpi || 13 Ψ nu, P bhu, I¹ bhū for tu || 14 N tāp ||
 15 Pr dharmmātvā || 18 N pātāp for pāpāp || 20 M om. the third pāda ||
 M ātmanauva || 22 Pr naraḥ kēndra saṃśayaḥ || 23 ΨPrM om.
 stanza 154 ||

Page 204.

1 M atha pra° || 2 bhNΨPr grīṣmo, a misreading which shows that
 the archetype of these MSS. had daṇḍa between the two pādas; ABh grīṣme ||
 3 M °sahaḥsrah || 5 bhNΨPL¹PrMBh gaṣṭi; A with us || ΨPL¹Pr śilā-
 kām || 7 N muktā || 10 ΨPL¹ patidñāyāḥ || 19 Pr yātana for
 yāni || Pr mānuṣe || 20 ΨPL¹ tāvankūlaṃ, in Ψ corr. by cop. from tāvān
 kālaṃ || 21 Bh this and the following line with us, only harṣāvīṣṭas for
 harṣāvīṣṭas, and bhṛtvā for kṛtvā. For this passage cp. Critical Introduction,
 p. 44 ff. || 22 N paramāṃ nirvedaṃ ||

Page 205.

1 After iti, P kathā ||, ΨPrM kathā 6 || 4 bhN mamādyāvagūhate;
 cp. p. 206, l. 7 || 6 ΨPrM coreṇāpy, N sareṇāpy || 9 ΨPrM arimardanaḥ
 prāha prṣṭavāṃś ca || M vaira for caurāḥ || 13 M kāciryēṇa kacin || M
 nīvardāhanavanikasutā || N prabhūtaṃ dhanaṃ || 14 ΨPrM vṛddhaṃ vā° ||
 15 ΨPrM uktaṃ for yuktaṃ || 20 ΨPrM om. tathā ca || 21 Pr vīla-
 mitā || Pr haṃtās for dantās; M ins. haṃtā before dantās || 22 M
 bhraṣati || ΨPrM apahataṃ || 23 N vākyam nādrigate ca bāṃdhavajanair
 patnī na śuśrūyate || 24 bhN °paruṣaṃ; in bh, °pa° has been corr. subse-
 quently to °pu° (by cop. ?) || This line exactly with the same words in Bh
 and Hamb. MSS.; A dhi(this on gamboge which covers another akṣara)ḥ
 kaṣṭaṃ jarayā° bhībhūtapuruṣaṃ | putro°pya° vajñāyate || M om. °py a ||

Page 206.

1 ΨPM grhe, Pr gahe, all these MSS. om. tad || ΨP coraṃ || 2 bhN vi-
 smayotpulakāṃcīta° || 4 ΨPrM grhe ko°, M ahe ko° || 5 bhNΨPrM mamā°;
 A with us; Bh nūnam eṣā mām asya bhayān mām āliṅgatīti || 7 bhNΨPrM
 mamādyāvagūhate, in P corr. from māmādyā°. Cp. the readings of Śār. β 163, 2
 and SP, MS. N 1355. ABh with us || 9 Pr etasmāc || bhN apakāriṇaḥ,
 in bh corr. to our reading by corr. || After cintyate, ΨPrM insert kathā ||
 7 || 10 N puṣṭāya (a misreading of the old-fashioned e) || M bhādīya°
 for tadīya° || ΨPrM cēty for vā, iti || 11 M anyena for anena || 12
 bhNΨPM here and in the following lines vakranāṣaṃ || M eva for evaṃ ||
 15 N goyutaṃ || 16 M arimārdana āha, ΨP arimardana prāha || 18 N
 ins. prativasati sma after brāhmaṇaḥ || 19 bh vaśīṣṭa°, N vaśīṣṭa° || N °vastrā-

nugaṃdhalepanamā° ॥ bhN°parivarjita ॥ 20 bhN°mopacita ॥ N sīto-
 ṣṭāva° ॥ 21 M vrāhmaṇe ॥ 23 M aha ya vrāhmaṇasya ॥ 24 N om.
 gam i ॥ M om. nīcitya ॥

Page 207.

2 ΨPPr taksṇa°, M taksṇa°, all these MSS. om. pravirala ॥ N ΨP°nāsa°, M an-
 natannāso° ॥ M°vamśe ॥ 3 bh°samtatatagātraḥ, N°samtat[*t* deleted by cop.]-
 tagātraḥ, ΨPPrM°samanvitagātraḥ for°samtatagātraḥ (Pr°smāyū° for°snāyū°);
 A°samtatigātraḥ; Bh upacitannāyusamtatir nmatagātraḥ ॥ bhN°hutāvaha° ॥
 4 N om. tam ॥ bh°bhayotrastaḥ, corr. by the copyist to°bhayāt trastaḥ,
 which is N's reading ॥ 7 N daridrobhāhmaṇasya ॥ 9 ΨPPr bhakṣa-
 giṣyāmīti, M bhakṣayitvāmīti ॥ 11 M prasthitarākṣaṇam ॥ 13 N bhakṣāmi
 for bhakṣaya ॥ 15 ΨPPrM tathāpi for tavāpi ॥ 17 M go for goyuge ॥
 N jumps from brāhmaṇo l. 17 to brāhmaṇo l. 19, om. one of them and all
 between them ॥ 18 In Ψ gloss by later hand on āhamikayā: spadhikayā
 (read sparadhikayā) ॥ 19 Pr coro ॥ 20 M om. bhakṣayitum icchati | rākṣaso ॥
 22 bhN padam for evam ॥ M śrutvācchāe vrāhmaṇaḥ ॥

Page 208.

1 After iti, ΨPPrM 8 kathā ॥ ॥ 2 °bi° of śibindpi looks in bh almost
 like °ṣi°; hence N (replacing °ṣi° by °khi°, which very often alternates with
 °ṣi° in the MSS.) śikhindpi ॥ 3 M śrūyate ॥ 4 bhN tatrāyaṃ for tan nāyaṃ;
 consequently the glossator inserts na before hanyate ॥ 6 N avadhīdyam;
 Pr athadhīya evāyaṃ ॥ 12 N om. nagare ॥ 13 bhN jatharaḥ va° ॥ 17
 bhN vijayaḥ ca ॥ 18 Pr vāṃhitaṃ ॥ bhN bruvāti ॥ 19 Pr prapito ॥
 20 bh vaidēśikasya, corr. by the copyist to vaidēśakasya, which is the reading
 of N ॥ 24 Pr sā ca for āpi ॥ 25 Pr dūretarā° ॥ M kṛtā for gatā ॥

Page 209.

1 ΨPl°°kriya° for°kṛaya°, in Ψ i deleted by a small stroke over the
 line ॥ 2 M kṛtā for kṛtvā ॥ 3 bhN prasuptasya for prasuptaḥ | tasya ॥
 4 ΨPPr om. ca after tatraiva ॥ 6 ΨPPrM om. katham ॥ 8 M svayā
 for tvayā ॥ M tham for katham ॥ ΨPPrM iva for idaṃ ॥ M hātaka-
 pūrṇaka° ॥ 10 Pr jānāsi ॥ 11 In bh gloss on rājikā: rāi ॥ M rāji-
 kāponena ॥ 12 bhN tadāpy ॥ 13 Pr nava vivāśaḥ ॥ 14 Pr
 vyadhāyā° ॥ 15 bhN param ॥ M āsā | di (of ādi, l. 18), omitting all the
 text between these syllables ॥ 16 N paripūjita ॥ ΨPPr vihitopabhogyam ॥
 18 l° paraspara, P parasya ॥ After ādi, ΨPM kathā ॥ 9, Pr kathā ॥ 29 ॥
 19 bhN samarpitavān ॥ N tathā cānūdrṣṭāntamllinam ॥ 20 Pr vināśan-
 yaṃ ॥ 21 M om. pūjyā yatra pūjyante ॥ N vimānatā ॥

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3 Ψ PPrM om. *ca* || 6 Pr ins. *ca* before the first *syād* || P om. *syād* *yādī* || 7 M *jānāti vinām* for *jā° cai°* || 8 bh *tad dṛṣṭam*, N *tad dāṣṭam* for *na dṛṣṭam* || 9 Pr *t* for *yat* || 10 Pr *avocacat* || 15 bh N only: *durdivase ghanatimiretyādī*, omitting the rest of the stanza. In A, the 2nd, 3rd and 4th pādas run thus: *varṣabhi* [misr. for *°ti*] *jalade* [corr. from *°do*] *mahā°taviṣprabhṛtau* | *viṣamasthāne bharttas twayā na gamtavyam tu sabhaye °pi* || Bh on the whole with us; variants: b *niṣsaṃcārāsu nagaravithiṣu*; c *patyau videṣayāte*; d *paraṃ sukhaṃ* || 16 Pr *virdeṣe gamane* || M *janacapalāyāḥ* || 19 M *°vi°* for *°viṭa°*; in bh gloss on *°viṭa°*: *vyabhicārī* || 20 N *prasuptajane* || 21 Pr *ativākyahya* || 22 Pr *paṣṭāreṇa* ||

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1 Pr *aṃ* for *antare* || 3 N *anenam* for *enam* || M *hasmi* for *hanmi* || 4 M *tāv* for *tāvad* || 5 N *saha lāpāt* || Ψ ni [new line] *niḥhṛtaṃ*; hence Pr *vi* [new line] *niḥhṛtaṃ* || 6 bh N A Ψ PPrM *vidhāya*; Simpl. H I h the same blunder. Bh *etasmīn antare sād gṛhadvārakapāṭayugam niṣcalakṛtya śayanam ārohati* || 9 M *tata* for *tat* || Ψ PPrM *tatas* for *evam* || 10 Ψ PL¹ *spāṣotsuko* || 11 Over *twayāsparsanīyam* in bh *na*; M ins. *eva* after *śarīram*. These are corrections by copyists who separated *twayā sparsanīyam* instead of *twayā aspā°* || 13 M *devatā2darśanārthaṃ* || Over *tatrākasmiki* in bh gloss: *vyabhicārī* || Pr *r eva* for *khe* || 16 Pr *apādayaṃ* || 17 N *matiḥ* for *patiḥ* || 19 Ψ PPrM transpose: *tat śrutvābhikṛtaṃ mayā* || 20 Pr om. *mama* || 21 Pr ins. *yad* before *yady* || bh N A Ψ PPrM Bh *anena*; the Hamburg MSS. (t. simplicior) have *parapuruseṇa*; Bh *yady anena puruseṇa samam ekatra śayanīye ālīnganaṃ karoṣi* | *tat tava bharttur apamṛtyur asya saṃcarati bharttā ca varṣasatam jīvati* || About A, see *Introd.*, p. 54 f. || 22 M *bharttāḥ* ||

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1 bh N *°ntarhāsīsavikā°* || 4 Ψ P *śayyādhastān*, Pr *śayyādhastā*, M *śayyādhavā* || 5 Pr *kulānamdani*, M *kulānamdati* || Ψ PPrM *tvatparikṣārthaṃ* || 6 M *blām* *li* *sthitāḥ* || 7 Pr *tkamḍhe* || 12 bh N Ψ PPrM *doṣṭyādī*; A with us || After *ādī* Ψ PPrM *10 kathā* || 16 Ψ PL¹ *°virodhinaḥ*, M *°virodhitā*, Pr *°virodhina* || 17 M *manṭreṇa* || 21 bh N *tasyāntarbhāvaṃ*, Pr *tasyāṃgataḥ bhāvaṃ*; cp. Śār. 133, 12 f. || Ψ PPrM om. *so °bravī* || 22 bh N Ψ PPrM *ahaṃ tavadarthe*; *ta* and *bha* are very similar in our old MSS.; A *ahaṃ tadarthe*, Bh *ahaṃ tava yuṣmadarthe*, two unsuccessful attempts towards correcting the corrupt passage || N Pr *āpādaṃ* || bh N Ψ P *°yānanārthaṃ*; ABh with us (Bh *vairi°*) || 23 Pr ins. *mi* after *°kusalo* || 25 N om. *bahu* || 26 Pr *ukujya* ||

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2 bhNABh °tala° for °taṭa° ॥ M °khalitāṃ° ॥ 3 Pr om. °sita° ॥ Pr °taramgā° ॥ M om. yā jaṃgā° ॥ M japaniyatapāsvādhyāyo° ॥ 4 NM °yoga° for °yāga° ॥ ΨPL¹ °pārūyaṇaiḥ° ॥ 5 N kaṇḍa, ṃ deleted by the copyist, who continues rthitaśariraiḥ, om. the preceding syllables ॥ bhΨPL¹PrM °sevālā°, ABh °saivālā° ॥ 7 ΨPL¹ yājñalkyo ॥ ΨPL¹ jānhanvyāṃ ॥ On snātāvopaspraṣṭum gloss in bh: ācamanaṃ grhītum; ΨPL¹M °sraṣṭum, Pr °sṛṣṭum ॥ 8 Pr ārabdhesya ॥ 15 M om. yathāśyāḥ ॥ 18 N om. tasmād and the following words to tasmān l. 20 excl. ॥ 19 P (not L¹) śaicaṃ ॥ ΨPPr gāṃdharvāḥ ॥ bh giriṃ ॥

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1 ΨPPrM vyamjanaiś ca ॥ 2 M om. pratiṣṭhitāḥ ॥ 5 Pr om. pūrvaṃ, paraṃ caḥ ॥ 8 N kanyāṃ for nagnāṃ ॥ 9 M yā kanyājāḥ ghanyā vṛṣālī smr paśyatya asaṃśṛtā ॥ 10 M avivādyā ॥ M om. jaghanyā ॥ PL¹ vṛṣālī ॥ 11 Pr svadrśibhyāś ca ॥ M jaghanyābhyo ॥ 13 Pr pracchāmi ॥ 16 N tatāḥ ca ॥ 19 ΨPPrM vare (M only re) guṇāḥ sapta gaveṣaṇīyāḥ (M gateṣaṇīyā). The Hamb. MSS. HI and Simpl. MS. h have the same difference, H reading vare guṇāḥ sapta vilokaṇīyāḥ, I and h etān guṇān sapta parikṣya kanyā; A with bhNIh, but om. sapta; Bh vare guṇāḥ sapta nirikṣaṇīyāś ॥ 20 ΨPPrM ataḥ paraṃ bhāgyavaśā hi kanyā (Pr add. ḥ); Simpl. MSS.: H tataḥ paraṃ bhāgyavaśā hi kanyāḥ, I dayā budhaiḥ śeṣam acimtanīyaṃ, h vudha daiyā prasamīkṣa kālāṃ śeṣam acimtanīyaḥ; A with bhN. Bh tatparaṃ bhāgyavaśā hi kanyā ॥ 21 bhN asa, ΨPPrM ādityo, for aśyā; A aśya, corr. by corr. to our reading, but ā del. again; Bh with us ॥ 23 Pr savitādhṛtaḥ ॥ In Ψ, bhagavan and the following words to svaduhitaram incl. are supplied by gloss. in margin; gloss. of Ψ writes suduhitara, then m uvāca must have been torn off or cut off with part of the right margin, as PL¹ have these words, agreeing with corr. of Ψ in the faulty reading suduhitaram ॥

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1 ΨPM suduhitaram, Pr svahitaram ॥ 3 M nāham etsilaṣāmi ॥ 6 Pr kaśmin for kaścit ॥ M om. apy ॥ 8 Pr putrije ॥ 10 Pr sakād ॥ 11 M bho megha vad amya tvad adhiko ॥ N pavanenōktaṃ for meghenōktaṃ ॥ 12 M putrike °smeghayacchāmi ॥ ΨPPrM sā āha ॥ 14 ΨP adhiko, corr. by cop. of Ψ to adhikaḥ ॥ 15 ΨP kastit ॥ 16 M atha pūrvata munīḥ parvatam ॥ 21 M tasyā °darśayat ॥ 22 M pulakovṛṣitaśarirā v° ॥ 23 bhNAPPPrM māśakāṃ; Bh with us ॥ N kṛtvā tasmāi, continuing tasmāi, &c., 216, 2 ॥

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1 M°vikiṭaṃ gr̥hitaṃ | gr̥hidharmam; bhNAΨPr gr̥hidharm(m)am || Bh svajātivikiṭaṃ karmam (!) anuṣṭāmi || Ψ svopi || 2 bhΨPr (not M) mūṣakaṃ || 3 Pr sūryabharttāram || After ādi, ΨP kathā 11 ||, M kathā || 1, Pr kathā || 12 || 4 Pr °ma° for °vi° || bh sthiraivṛṣṭy acimtayāt, N sthiraivṛṣṭy acimtayāt || 8 N akariṣyad, bhΨPrM akariṣyad, corrected in bh by corr. to our reading. A with us. Bh akariṣyantaiva tato. After akariṣyad, M continues: eteṣāṃ, &c., l. 9 || 10 Pr gathāsamāhitaṃ || PL¹ prayaccha || 11 Pr ete bāṃdhavōpāyaś || In bh ca after sa has been deleted again by cop. NM om. ca || 13 Pr ins. sādhya before na || 15 M atraidvāsthah || 16 M ādyaram for āhāraṃ || 17 N sthiraivṛṣṭy || 18 bhN om. sa || 19 M māmtrijaṃ || M om. ca || 20 In bh gloss on avagacchāmi: jānāmi || 25 ΨPL¹PrM mahān vr° || bh tava, corr. by corr. to tatra || After ca, corr. of bh adds ṭa; hence N caṭakōpi for ca ko °pi || 27 Pr tadagra eva ||

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4 ΨPr visvasthacitto, M viśvāsacitto || 6 M nijāvāsāṃ || 7 M kim anendham, om. na sūpāye || ΨPr sūpāyanendham || 8 M ma for mama || 10 ΨPrM vicimtya for vicārya || 11 bh vikasitanayanavāda, then beginning of ma, then nakamalaḥ. N with ΨPM; Pr vikasitavadanakamala || ΨPrM ins. ca after prāha || N hoho || 13 M prāyacchat || N a for atha || M °nāḍṛśāddheya° || 14 ΨPrM °vacanamātraprayayapari° (M °pratyayapari°), in Ψ corr. by cop. from °vacanemā° || 15 ΨPrM bhavati || Pr ins. jam after mucyatām || 16 P om. °sau; L¹ mocitā sau || 17 Pr tāv, om. ad || 19 After °ādi, ΨPrM kathā || 12 || 22 ΨP svavarggām, Pr svavarggān || M evā °smād bhū° || 23 M om. durgam || In bh gloss on °bhidhatte: kathayati || ΨPrM anyaparvatadurgam (Pr °rgam) ||

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2 bhNAΨPL¹Pr śocyate, M śecyate (or °vya°); Bh na śocate for sa° śo° || 4 In bh, śrutā has been corr. by corr. to śrutāḥ, which is the reading of P || 5 P (not L¹) produḥ || 7 Pr kusti for asti || 8 Pr pariśraman || 11 M nirvto || 12 All our MSS. incl. A and Bh, but except Pr, pūṭkartum; Pr mukkartum || 13 bhNΨP twice bila 3 for bilā 3; L¹ aho vila 3 aho bila 3; M aho bila | 3 | aho bila | 3; Pr aho bila 3 (om. one aho bila 3); A aho bilat | ahe bilat (t being a misreading for 3). Bh, misunderstanding the significance of the figure 3: aho bila bila bila ity ukteḥ. Cp. Critical Introduction, p. 70, and Pāṇini VIII, 2, 84 || N om. tūṣṇimbhūya || ΨPrM om. bhūya, writing tūṣṇimbhūyōpi || 14 N kathā for trayā || 16 Pr

ākaraṇyāḥ || ΨPPrM nāhvasi || 17 M praścān || NΨPr āhvāsyaḥ, M āhvāsyaḥ || 18 N tāvat for tac || M mūnan asya eṣā guhā || 22 Ψ pravartitaṃ, but the anusvāra put rather high over the r-hook || 23 N om. ahaṃ || M om. 'yaṃ me || 24 bhNM iti for eti || Pr akaroti ||

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1 M pratiḥvapūrṇa dibhāgā anyān || 2 ΨPr dūrasthāne, corr. by cop. of Ψ by means of an almost imperceptible vertical stroke to dūrasthān; PL¹ om. dūrasthān; ΨPrM ins. a second api after dūrasthān || ΨPL¹ palāyamāno, the two o-strokes being deleted by cop. of Ψ by means of two dots over them || 3 After ādi, ΨPr kathā || 13 ||, M kathā 12, corr. by the copyist to 13 || 5 M tad evaṃ ma vyacintayat, &c., l. 7; the missing text has been supplied by the copyist himself in the next line || M parivā, om. rānugato; N °rānurakto for °rānugato || 7 Pr sthiraivṛti hr̥ṣṭa || 8 M gateḥ || Ψ mūḍhamūnasas || 9 M om. yataḥ || 10 Pr dī(new line)ḍṛgha || 11 M om. sya na cirāt || 15 bhNΨPr ekaikaṃ; A svakulāyākaikaṃ, with a small e over ā; Bh sa svakulāye pratyaham ekaikaṃ vanā || M vanayāṣṭikāṃ || Pr guhāḍmārthaṃ || N om. one dīne || Pr om. na || Pr transp.: te ca || 16 bhN atha for athavā || 21 N mayā kṛtā || 22 In bh under prakṣipa gloss tvaṃ || 24 M tava for tāta || 25 bhNΨPr praṇadhīr; A with us; Bh iha for praṇadhīr || 26 Pr aṇḍho 'trāpa', M 'nyatra pāsaraṇaṃ || N tvaryatām once only || 29 Ψ vise[new page]śeṣataḥ, Pr viśeṣataḥ || 30 ΨPL¹ tadrasaṃphalaṃ, bhN tatphalaṃ, PrM and Hamb. MSS. with us || 31 ΨPPrM grhāgatas, bhN guhāyātas, Bh yad guhāyātasya te; the reading of bhN is excellent in itself; but Hamb. MSS. and A with us || ΨPL¹ nirvākulatayā ||

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1 M jalamnī || 4 M °pādadurgam || 5 Pr samādhye || 6 ΨPPrM tvayā katham || M om. yataḥ || 7 bhNΨPPrM ṣu for tu; cp. Śār. 136, 21. ABh with us || Pr purṇyā || 8 N na vāri || 12 M karamibhau, om. kari; N karikarinibho || 13 N strībāddhadvan karau || 16 In bh gloss on darvī: kaḍachī || 17 M ins. sa before bhī || bhNAΨPr mātsya, M °mātsya. Bh with us || N sūdravat || 18 N om. all the text between ya of yad, and p. 236, l. 8 || 19 Pr kālopekṣī || 20 M °sphurugū || 21 M °vīla [a later hand adds ḥ] sa | vyasāci || In bh gloss on savyasāci: arjuna || 22 Cop. of bh satā over yatā of prārthayatā || bh manena for janena || nigrhya in bh corr. to nagrhya || 25 In bh gloss on dharmātmapajāḥ: yudhiḥṣṭra (!) || 26 bhΨPr kumtīputrau (with gloss in bh: sahadēvanakula), M kautīputrau; A kumtīputrau; Bh mādrīputrau || 27 Pr gokarṇasaṃ || In bh gloss on °preṣyatām: dāsa || 28 Pr yauvanyā || 29 Ψ om. sāpi,

but supplies *sāpi* in marg.; P *sāpi* || Pr *vidasā* || M *ā* for *āgatā* || 32
M *yaddrīṇā* || 33 bh ins. *tad* before *evam*. Śār. 137, 21 *deva* in the
place of *tad* || ΨPMPr transp. *na* after *tādyg* ||

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1 Pr *anekasāstrey* || Pr *°buddhi* || ΨPPrM ins. *ca* before *dhmān* ||
5 bh *apasarpa* || M *sadharmātvan* || 7 P *drṣṭāḥ drṣṭā*, M *drṣṭvāḥ drṣṭvāḥ*,
Pr *drṣṭvā drṣṭāḥ* || 9 bh *āvṛto* || 10 M om. *ucyate* | *durmantriṇaṃ kam* ||
22 All our MSS., and SP 1480 (except one revised MS.) *mahatā*; ep.
Śār. 139, 2 || 25 bh *paripretavayā*, corr. by corr. to *parigatavayo*; ΨPPr
paripṛita || 26 Pr *eṣaṃ* for *evam* || In bh *nāma*, of which *āma* is still
to be made out, if the leaf is looked at against the light, is covered with
ink || 27 ΨP *upāgamyddhṛtaparītam*, M *upāgatasdyddhṛtaparītam*, Pr *upā-*
gamyāddhṛtaparītam || 28 Pr *udake prāṇtā* ||

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5 ΨPM *amtaraprakrāṇto* || bh *vrāhmaṇasya sūnor* || 6 bhΨPPrM
°jalāmtastho; A *hradatastho*; Bh *hradanatajalāmtastho* || 7 ΨPPr *°ṇguṣṭe* ||
8 Pr *duḥkhiṇā* || bh *prāptaḥ* for *saptaḥ* || 12 M om. *ca* || 13
bhΨPPrM *duridura*, A *darddura*, Bh *durdvara* || 14 bhΨP *°tyudbhutam*,
corr. to our reading by corr. of bh || bh *api* for *iti* || 15 Pr *sasambhṛa*
dād || ΨPM *phaṇadeśam*, Pr *phaṇadeśasyam* || 18 PM *ātmapuspārtham* ||
20 M *karīṇyānaṃ* || 23 Pr *sādhūdyate*; M *kiṃ madya ta syādūdyate* || 24
M *daviṣayo* *°bravīt* ||

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3 bhAΨPPrM *praśāpo* for *vipraśāpo*; Bh with us || 4 M *bhekṣaya*
for *bhākṣayan* || 7 ABh *hy ete*; but A continues *cchala*, Bh *sthala* (a mis-
reading for *cchala*); Śār. β 140, 12 *ma* *°vividhāhārāś* || 8 In bh gloss on
khādato: *bhākṣamāṇasya* || 9 Pr *kṛtavacana* || 12 M *yasmākam* for *yad*
asmākam || M *vākyasi* || 13 M om. *mandaviṣo* *°bravīt* || 14 M *°sti* ||
bhΨPPrMBh *durdurāḥ*, A *dardduraḥ* (!) || 15 In bh, *kiṃcit* seems to have
been corr. to *kaṃcit* by cop. || 19 M om. *pumścaḥ* || bhPr *sakhaṃḍa*,
ΨPM *sakhaṃḍu*, bhΨPPrM *ghṛtapūrnān*, but ep. 224, 11 f.; A with us. Bh
vividhaghṛtapūrān. Gloss in bh: *modikān* || 20 ΨPPr *kaddpi*, M *kadāpir* ||
M *drṣṭvā uktā ca* || 22 M *satyaḥ* ||

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1 Ψ jumps from the first *devyā* to the second *devyā* (l. 3), om. one of
them and all between them. But the missing text supplied by cop. in
marg. || 2 M *balibhākṣya* || 4 bh *nividi* || Pr *asyate* for *manṣyate* ||

7 M 'dyśo ॥ 8 P om. āgatya snānā ॥ 9 ΨPPrM °kriyā° for °balikriyā° ॥ 11 M yadi tasya tva dyu vrākmaṇaḥ kiṃ, &c., l. 17 ॥ bhΨPr ghr̥taghr̥tapūrādi, P ghr̥taghr̥tapūrādi, M ghr̥tapūrādi ॥ 16 bhΨPPr tasya; ABh with us ॥ ΨPPr priyavallabho ॥ 17 P inserts ra after mama ॥ 18 Ψ abhyāsaṃ gatam, P alpāsangataṃ, a misreading of the form which bhāyā has in Ψ ॥ 22 After ādi, ΨPPrM add 15 kathā ॥ 24 bh svādāyati, corrected by corr. to āsvādāyati, ΨP svādāya iti ॥

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2 Pr viruddhaṃ vacaḥ ॥ 3 bh °pracchedanārthaṃ; Pr °thacchedanādanārthaṃ ॥ 7 After iti, ΨPM add 14 kathā ॥, Pr 16 kathā ॥ 10 Ψ vāryoyo, P vāyo, MPr vāyur yo for vāryogho ॥ 12 P navālaṃkūra° ॥ 15 M om. agni° śatru° ॥ 16 M prājñe ॥ 17 ΨPPr tatra for tan na; M tatrdhavalam̐ soryam̐, &c. ॥ 18 Pr vijñāyāya ॥ 25 P viṣṇavaṃ ॥ 26 Pr spharati ॥ 28 tathā in Ψ added over the line before the stanza number 54 (for our 221) by cop. Hence P tathā ॥ 54 naya° ॥ 29 ΨP saṃsarggi°, in Ψ i deleted with a nearly invisible dot under the i-stroke ॥

Page 226.

1 bh tvayā ānukṛtyena for tvayānukūlyena, Ψ tvayā ānūlyena, corr. by cop. of Ψ to our reading ॥ 5 ΨPPr uttamāgāraḥ, M uktamāgāraḥ ॥ 6 ΨPPr nānubhyarccyaś cki° ॥ 10 ΨP varasabhiḥ ॥ 14 bhΨPPrM śikṣyāmi; ABh with us ॥ 15 bhAΨPPr upekṣyamānāḥ, M upekṣyamānā, Bh apekṣyamānāḥ ॥ 16 Pr kicit ॥ 18 ΨPPrM yathāpūrva ॥ bh nidrālobho ॥ ΨPPrM bhaviṣyasi ॥ 23 Pr °vyasaninā and gataḥ ॥ 24 Pr sāmārthe ॥ ΨPPr °vakāśaviṣayās ॥ ΨP nivṛtiḥ ॥ 25 Ψ avasitasya kā°, sya being deleted by cop. ॥ 29 Pr vyasaneṣu nādaro ॥ 30 Pr bhūpate ॥ 33 ΨPPrM tatra for na ca ॥

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2 bh vipraṃlambhinī; gloss in bh: parapurasāsaktā ॥ 4 bhΨP °saṃgatim, PrMBh °saṃgatiḥ; A with us. Read °saṃgatiḥ; cp. Śār. A 266 ॥ ΨP durapacārā, M durapavārā ॥ ΨP saṃdhyācalekhēva, Pr saṃdhyāvālekhēva ॥ M °budvudābhēva bhāṃgurā, svabhā being supplied by the copyist in the next line ॥ 8 Ψ rājyām, perhaps corr. to rājñām ॥ 9 ΨPPr sahāmbhasair vāpadam ॥ 12 Gloss in bh on vṛṣṇānām: yādava ॥ 14 Pr paraṃ trāyate for pari° ॥ 16 M badhā ॥ 17 vaiṇyāḥ is the spelling of our MSS. ॥ 20 P naṣaḥ, the other MSS. with us ॥ 22 bh na tu for namu ॥ 23 M om. tāḥ pramadās ॥ 24 Pr nās ci for tās ca ॥ 27 After tantram̐ ΨPPrM insert: kathā ॥ 15 ॥ 29 M śatresu (sic!) ॥ 31 For the figure 3, which stands also in A, bh has only a flourish, adding: iti trīyaṃ ākhānakam̐ samāptam̐ ॥ flourish ॥ 3 ॥; Pr 13 for

3; after 3, Ψ two flourishes, *śrīḥ*, and a third flourish; Pr one flourish and 603 || After the stanza Bh: *īṭṭyaṃ taṃtraṃ samāptaṃ* || flourish || *śrī* || *saṃvat* 1442 varṣe *śrī*. Then two groups of akṣaras completely smeared with ink by cop. ||

BOOK IV.

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1 bhΦ om. the Jain diagram (*arham*); Bh ins. the Jain diagram and om. *namo vināyakaṃ* before the beginning || 2 Φ *athadam* || M *labdha-praṇāśanāmaca°*; Φ *labdhapraṇāśam* || 3 Bh *īkṛtam* for *prāptam* || Φ *sūntunaiḥ* || 5 Φ *pryacchanti* || Bh *prāha* for *kathayati* || 6 Φ *jaṃbū-nāmapādapaḥ* || 7 Pr *athastāt*, Φ *adhastā* || Bh *karālamukho* || 8 Bh *sakomala°* || Bh *nyavīsat* || 9 Bh *suhṛt* for *tad* || Pr *tada* for *tad* || Bh *bhaya* for *bhakṣaya* || 11 Φ *sapṛāpte* || P *nu*, Bh *tva* for *tu* || 12 Φ *gotragacaranam* || Φ *svādhyam* || Pr *svādhyāya daṣam* || Bh *ca* for *vā* || 13 Φ *cekvaḍevāṃte* || 14 Φ *dūrāyāntam* || bh *pathaḥ śrūṃtam* || Φ *vaiśvade-vātanum āgataṃ* || 15 Φ *pūjaye* || 16 BhΦ om. *anyac ca* || Φ *athajito* || ΨPPrMΦ *yas tu* for *yasya* || 17 Bh transp.: *vimukhās tasya pi°* || Φ *sa* for *saha* || PrΦ *daivateḥ* || 18 Bh *evam muktā* || Φ *uktā* || Φ *tasmāiḥ* || Φ *taitam* for *tena* || Bh *ciragoṣṭhaukham* || 19 M *anubhūyopi*, om. *bhūya* || Φ *bhūpi* for *bhūyo* 'pi || Bh *adhyāsta* || BhΦ *eva* for *evam* || Φ *to* for *tau* || 20 Φ *jaṃbūchāyāṃ śrūtaṃ* || Φ *makare* || 21 Pr *sapatnyāḥ* || Pr *tayā* 'nyamasminn, Bh *tayā anyasminn* || Pr *ani* for *ahani* || 22 ΨPPrMΦ *amṛtaphalāni*, Φ adding *mṛtaphalāni* || Φ *prāpnoti* || 23 Φ *paramasuhud* || Bh *prātipūrtham* || M *phalāni* twice || 24 Pr °*vedṛṣyāny* || Bh *amṛtamaya-phalāni* ||

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1 Φ *bhāryāyā*; Pr om. *bhāryayā* || Pr om. *tat* || ΨPMΦ om. *me* || 2 ΨPPrM om. *bhadre* || 3 Pr *pratipannam bhrātā* || Bh om. *phaladātā tato* || bh *vyāpāditaṃ*, Pr *vyāpādayartu* || 4 Φ *tyajāṃmum* || 5 Pr *prasūte* for the first *prasūyate* || 6 Φ *saudaryād* || P *bāmdhavan* || 7 Bh so 'eravīḥ || Φ *kadāci* || 8 Bh *tadanugatas*, bh *tadanurāgas* || Bh *sakaladinam*, om. *api* and *tatra* || Φ *mamayasi* || 9 M *yayā* for *mayā* || Φ *prāya hutavahū°* || Bh *protsvasasi*. The Hamb. MSS. have the correct form *procchvasiṣi* || 10 Pr *ālamvarso* || Φ *dgaḍaye* for *hṛdaye* || 11 M *tnyā*, om. *svapa* || Pr *purutaḥ*, Φ *pupurutaḥ* || Φ *vācaḥ* || 13 Φ *prānavallabham* || Φ *kasmā* || Φ *kṣopena* for *kopane*; Pr *kopane kopanevyasi* || 14 Φ *tadvacam* || 16 Pr *śēyam*, ΨP

sañvaṃ ॥ M om. sañva sthitā ॥ Φ kṛttimabhāvaramyā ॥ 17 Φ asmākaṃ ॥
 Bh tava for na ca ॥ Bh ihāvakaśaṃ, Φ ihāvakaśa ॥ 18 Φ tasmā ॥ Φ
 caraṇaraṇapāṭa ॥ 19 bh na te ॥ 20 Ψ tasyā, the ā-stroke del. again
 by cop. putting a little stroke over it; P misunderstanding this, replaces
 the ā-stroke by daṇḍa ॥ Pr hṛdaye ॥ 22 Pr niścyaṃ ॥ ΨPrM cimtā-
 kulacittāḥ ॥ 24 ΨPrM ekāgrahas, in Pr corr. by cop. from ekagrahas ॥
 25 M vānarā yābhaṃ sodvegaṃ ॥ 27 M om. na ca subhāṣitādi paṭhasi ॥
 28 Pr ciravelāyā ॥ 29 P svasukhaṃ, M sumukhaṃ ॥ Ψ tasya dvāra°,
 svagrha being added in margin by corr. ॥ Pr °darśanāpi ॥ 30 bh pra-
 tyupakā at the end of the page, om. the following words and continuing
 rārthaṃ, l. 33 ॥ M mṛtyupakāraṃ ॥ ΨP karomi ॥ 31 Pr core ॥

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3 M °vaṃdanāmā° ॥ 7 yuṣmadgṛyaṃ add. in Ψ by corr. in marg. ॥
 bhPr om. ca ॥ 9 M asti saraṇālinapradetro °smadgrhaṃ ॥ M om. n
 mama ॥ 11 M ta for tava ॥ Pr āḍhaḥ ॥ In Ψ, the dot at the beginning
 of the superior horizontal stroke of nu in tathānuṣṭhite—every superior
 horizontal line has such a dot—see our Tables in vol. xi—has melted
 together with the second horizontal line to the effect that the whole word
 looks like °dmuṣṭite; P misreading or correcting this: °dpuṣṭite ॥ 13 bh
 mama prṣṭa ॥ Pr °salitvāt ॥ 17 Pr makaraḥ prāha ॥ 20 bhΨPrMΦ
 tathāva for tatraiva; ABh with us. In the Hamb. MSS., the two words are
 missing ॥ M ma for mama ॥ Φ suvādūhṛdayena vinā śūnyahṛdayo °trānītāḥ, &c.,
 l. 21 ॥ ΨPrM samānetavyaṃ ॥ 22 Pr yene sū ॥ 23 ahaṃ ca tvāṃ ca
 also A; Hamb. MSS.; ahaṃ tvāṃ svākrayaṃ [I adds am] eva jāmbū° ॥ 24
 Pr nirvṛtya ॥ ΨPrM āgamat ॥ bh °prātaḥ for °śataḥ ॥ ΨPr dīrgha-
 dīrghataracaṃkramaṇena, M dīrgharatacaṃkramaṇāt ॥ 28 Pr om. viśvaste at
 the beginning of a new line; P om. set of the second viśvaset ॥ 29 P om.
 viśvā of viśvāsād ॥ Pr nakṛntati ॥ 31 ΨPM nivarttate, Pr nivarttaṃte for
 uttiṣṭhati ॥ 32 M g for dhig ॥ 33 M om. n na ॥

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2 In bh gloss on avatārī: ghesara ॥ 3 ΨPrM kiṃ mūḍhena mayāśya
 (M transp. the sva of svābhiprayo with °śya of mayāśya) ॥ 4 ΨPr punar api
 kathamcid, M pu° a° cathamcid (or vathamvid), but in Ψ, there is a small hook
 before punar api over the line, and a rather imperceptible 2 over punar api,
 with a small vertical stroke at the right-hand end of pi over the line together
 with two small vertical strokes over dvi of °cid vi°. This means, no doubt,
 a correction to the reading of bhN. This correction was not understood by
 the copyists of P and of the original of M—if the marks did not simply escape

their attention—as the current method of indicating transpositions in MSS. is to put the figures 2 and 1 over the akṣaras or words in question (see vol. xi, Table II, no. 8, 9 d) || 5 For *mitra tasyā*, bh P P Pr Φ *mitrasya*, AMBh *mitra tasyā*. In bh ardhadaṇḍa after *mitrasya*, evidently a misreading of *mitrasya* of bh's original. Simpl. MSS. HI read: *mitra hāsyena mayā tēbhiprāyo labdhaḥ tasyā na kiṃcid* [H 't'] *dhṛdayena* [H h?] *prayojanam asti*; h first sentence with HI (only with the blunder *laccāḥ*); then: *taḥ apy anavī tasyāpi hṛdayena prayojanam* || M *mayābhiprāyapari*° || 7 Pr *nām* for *tvām* || P P Pr M *akumṭhotkamṭhā* || Pr *duṣṭatā* for *duṣṭa* || 8 Pr *māham* || bh *gamisyāmi* || After *āgamisyāmi*, P P Pr M ins. 1 *kathā* || 10 M *kṣṇanarā* || 11 M *dhyaadarśanasya* || 16 Pr °*gaṭā*° for °*gaṭi*° || 19 M *yonopakṛtam*; Simpl. H with us, I h *yenāpakṛtam* || M *sakitam* for *hasitam* || 20 *upakṛtya* also Simpl. HI h || 21 Pr M *salile* for *sa bile* || M om. all between *kṛṇasarpam* and *tatra*, l. 22 || 22 Pr *evam* for *enam* || 25 bh P M *vyathākāram*; Pr A and Hamb. MSS. with us. In Bh the third pāda runs thus: *pādalaṅgam karasthena* (fourth pāda with us) || bh and Hamb. MS. I *kamṭakenaiva* || 26 Pr *gacchā* || Pr *ākhyatavān* ||

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1 bh *priyadarśanēhīti* || 2 M *nāha* for *na* (misread for *na hi* ?) || 3 Pr om. *anyena* at the beginning of a new line || M *ma* for *mama* || 4 M *bhaviṣyasi* || 8 P *uṣadhi*° || 11 Pr *vateakūṣam* || 16 Pr om. *gāṅga-datta āha* || 21 Pr *dgade* || M *taḍāgam*, om. *vā* || 22 bh *samāśrayaḥ* for *mamā*° || M om. *sarpa āha*; Pr ins. *sa* after *sarpa* ||

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2 M *citam* or *vitam* for *hitam* || Pr *parināyet* for *pa° yat* || M *bhṛtim* for *bhūtim* || 4 Pr *jalāmpāntye* || M *raṇ* for *ramyataram* || P *ramyatara-*
koṭaram. This is a misreading of Ψ, which writes *ramyatara* 2 [new line]
koṭaram, see p. 1, 'Anusvāra' || 6 M *vaḥ* for *vṛddhaḥ* || 9 M *prāṇeḥ pari*° || 10 Pr °*sukhopāyam* || Pr *ārabhyate* || M *budhyaḥ* || 11 Pr *ta* for *tam* || Pr *yady evam* twice || 13 P P Pr M *sukhopāyena tvām* || 14 Ψ 'smarijano, cop. adding *t pa* over the line between *sma* and *ri*. But the *t*-stroke is separated from *pa* and looks like a mere dot. Hence P: 'sma *parijano* || Ψ P *varṣayāmi*, in Ψ corr. with gamboge to our reading || 15 After *iti*, Ψ a small mark, om. *sarpa āha*; P *sarppa āha* || 21 Pr *śanaiḥ rbhakṣiptā*, om. *śanai* || 22 Pr *viśvā*, om. *syā* || bh om. *bhadra*; Hamb. MSS. have it ||

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1 M *ghaṣimārggeṇa* || 4 Pr *svarggīyam* || P *praccha* || 5 M *tulita-*
manā || 7 M *neṣedhayitayāmi* || 11 P P Pr M *tataḥ* for *tat* || 13 Pr

vādavādavaṃ ॥ 16 M tuḥsahaḥ ॥ 19 Pr *ete deva for etad eva* ॥ Pr
 svalpā ॥ 23 ΨP *vastrai* ॥ Pr *yatra yatrod* ॥ PPr *vikyati* ॥ 24 M om.
s tu vṛtta ॥

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1 bh *bhaksayitā* ॥ bh *sutadatto*; Hamb. MSS. *Yamunadatto* ॥ 2 M
 om. *taḥ | tam dṛṣṭvā gaṅgāda* ॥ *tam* also Hamb. MSS. ॥ 3 bh *tata*
svapatnyā, ΨPPrM *tatas tatpatnyā* ॥ 5 *paritrām* also Hamb. MSS. ॥ 8
 Pr *priyadarśanōktaṃ* ॥ 11 M om. *na tva* ॥ M ins. *na* before *cimṭā* ॥ 12
 Pr *taddnyeṣām* ॥ 13 bh *bhaksyo*, P *abhakṣo* ॥ 14 M *ekaṃ* for *evaṃ* ॥
 M *bharati* ॥ 16 bhAΨPM (not Pr) Bh *pratīkṣyamāṇas*; Hamb. MSS. the
 same mistake (H *pratīkṣyamāṇaḥ*) ॥ 17 Pr *eva koṭaravāsīnām*, om. *kūpe*
'nya ॥ 18 bh *sāhājyaṃ* ॥ 19 M *gaṅgadattasmākāṣaṃ* ॥ Pr *jālāsāye*
nama ॥ 20 ΨPPr *yad* for *yady*; M *yadānye* ॥ In the upper margin of
 fol. 147 b, which contains the text from *yad*, l. 20, to *t śiṃhasya*, p. 236, l. 18,
 the glossator of bh gives the following *śārdūlavikrīḍita*-stanza, without any
 indication as to the place where it should be inserted: *rāmo hemamṛgaṃ na*
vetti | naghūṣo yāne yunakti dvijān viprasyaiva savatsādhenukarane yātā matiḥ
cārjune | dyūte bhrātryatuṣṭhayaṃ ya mahiṣam dharmātmaṃ dattavān | prā-
yaḥ satpuruṣoṇy anarthasamaye budhya parityajyate | 1 ॥ 21 bh om. *atra*;
 M *nāhaṃ tvayā vistuṃ śaknōmi* ॥ 22 Pr *tvā* for *tvām* ॥ M *bharēti* for
tava, iti ॥ 23 bh *gaṅgadatta* ॥ 24 bhAΨPPr *samīkṣyamāṇas*, Bh
īkṣamāṇas ॥

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1 M *śighragamyatām* ॥ 2 Pr *samāgatyatām iti* ॥ 8 With this line,
 N sets in again, misreading it as follows: *patraṃ patitaṃ visarjayām āsa* ॥
 After *āsa*, ΨPPrM insert: *kathā* ॥ 2 ॥ 9 Pr *bhadro* for *tad bho* ॥ N *gaṅga*
iva datta ॥ 10 bh *āyāsyāmi*, N *āsyāmi* for *āyāsyāmi* ॥ Pr *natta yudyate* ॥
 N ins. *va* after *me* ॥ 11 Pr *prāyoppraveśanam* ॥ 12 N *grhaṃ* for *ahaṃ* ॥
 bhNΨPPrMΦ *dṛṣṭvā*(*'pāyo*); Bh Hamb. MSS. and A with us. Simpl. h
 om. this word ॥ 13 bhNΨPPrM and Simpl. HI (not h) *dṛṣṭvāpāyo*; A
 with us; Bh *sa* for *dṛṣṭāpāyo*; P *mūtaḥ* for *mṛtaḥ* ॥ 17 ΨP *dhūsako*, in
 Ψ an almost imperceptible *ra* being added over the line above *dhū* (!) ॥ N
sadānupāryo ॥ 18 M om. *hastinā saha* ॥ 19 bhNΨPPrΦ *ca acalāt*, M
ca acalātāt; ABh *tasya ca acalanāt*, but corr. by cop. of A to *tasya ca abalanāt*;
 Simpl. MSS. HIh *tasyācalanāt* ॥ 22 N *tuṃ* for *calitūṃ* ॥ Pr *śruśrūṣām* ॥
 24 M *tat śrugālo* ॥ N *'nveṣaṇe* ॥ All our MSS. incl. ABh *kiṃcit*; Hamb.
 MSS. *kiṃcidgrāmam*. See above, p. 31 ॥

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1 Pr *saṃpavarttanam* || M *bhāḍāgote pravākuraṇi kṛchrād* || 2 ΨP *pravila°* || Pr *takaś cānena* || 3 Pr *tvābhikṣita* || N *māsa* || 5 N *bhāginisuta* || M ins. *rā* before *kiṃ* || 6 ΨPPRm *atibhareṇa* || N *vāsa°* for *ghāsa°* || N om. *na* || 7 Pr *bhaktato* || N *śarīrapuṣṭam* || 9 P *makata°*, ΨP *śaḍśaṣappa°*, bhNΨPMΦ *prāgro*; Simpl. HI and Pr with us; ABh with us, but *śiṣpa°*; Simpl. h: *mavakataḥ||śaḍśaṣappaprāyo* || 11 Pr *bhavatām* || 13 M *mām ivam vadā* || M *madbhujapararakṣita* || N *tatrāsti* for *tan nāsti* || 14 Pr *pradeśaḥ* || 15 Pr *tī* for *tisro* || N *rāsabho* || 17 Pr *ānayaḥ* || 18 Pr *śṛgālavanam* || 19 ΨPPr *lambakarṇam uvāca*, om. *tam*; M om. *tam* and *ca* || 21 Pr *eṣām* for *ekām* || N *uktva* || 22 ΨP *saṃgatau*, Pr *saṃgatau* || 23 bhN *siṃhāntakam* || N *upāgataḥ* || 24 M *kramātikaptāptam* || N *iti* for *api* ||

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1 P *mamyamānaḥ*, M *gamyamānaḥ* || 2 M *daivākamapi* || 5 ΨPPRm om. *iti* || 7 ΨPM *dr̥ṣtvās tavikramo* || 9 Pr *gaccheta* || 10 N *sajjitaravakramena* || Pr *emaṃ* for *enaṃ* || 12 N ins. *aham* before *atra* || 14 N *jāgarūṭhaḥ tiṣṭati* || 15 Pr *carana* for *caraṃs* || 17 Pr om. *tat* || 18 bh *vajropamatha* [*tha* corr. to *pra* by corr.] *hārād*; N *vajropamāṇḍya* [*dya* del. again by cop.] *prārād* || bhN *yuktaḥ* for *muktaḥ* || 19 Pr *prāhasann* || 20 N *icchatā* for *utthitā* || 21 N om. *taṃ* || ΨPPRmΦ ins. *pi* after *nakṣato* || ΨP *hasta* || 23 Pr *prāyopaveśana°* || 24 bhNΨPΦ transp.: *agnim vā jalam*, but cop. of Ψ deletes *vā* by two very small strokes. M *agnijalam vā*; A *agnim vā jalam vā*; PrBh and Simpl. HI with us (H *agni*); Simpl. h: *tadāgnim jalam vā pravīṣāmi* || N *pravīṣyāmi* ||

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2 Pr transp.: *te strīhatyā*, adding *haṃ* || Pr om. *manmathaḥ ca kopam karīṣyati* || ΨPM *prakopam* for *kopam* || 4 bhN *jayanām* || In N, *sampādanim* has been corr. by cop. to *sampādinim*, which is the reading of bhΨPPr || 5 N *enām ya pravivāya* || 6 Pr *taddoṣe* || bh *vinirhitya*, N *vihatya* || P *nargrakṛtā* || 7 M *raktapaṭikṛtvās* || M *kās* for *kāpālikās* || 10 bhN *daivād yaḥ karoti* || 11 N *loka* || 13 ΨPPRm *prāgvatsajjita°* || 17 N *prāha* for *āha* || 20 bhN *eṣyam* for *evāyam* || Pr ins. *matya* after *āgatya* || 21 N *tām* for *tvām* || 23 In N, the second pāda runs thus: *dr̥ṣtvā sū* [corr. to *sa* by cop.] *tvam bha°* || 24 bhN *ca* for *yaḥ* ||

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3 Ψ *nāhalambakarṇo*; PPRm *nāham*, om. *api* || After *iti*, ΨPPRm ins. *kathā* 3 || 4 bhN *yudhiṣṭhīreṇa* *ca* || Pr om. *satyava* || N *vināśitaḥ* ||

6 Pr *svārthā* || 10 M *pramattasikṣṇāgnabhāṃḍakarpparasyo* || Pr *dhāvataḥ pa* || 11 M *ś* for *tataś* || ΨP *°paṭo*, PrM *°paṭto* for *°taṭo* || 14 Pr *rāja-kasevakaiḥ* || 15 Pr *°lākārakarpapa* || 18 N *paśyāmiti* | *te* || 21 bhNAΨPPrMBh and Simpl. Hih *prakalpa* || M *gaḇe* || N *saṃnayaṃāneṣu* || M om. *vājiṣu* || 22 Pr om. *te* ||

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2 M *na vāyaṃ* for *na cāyaṃ* || 3 N *karparōyaṃ* for *karparaprahāro 'yaṃ* || 4 N *kalasatām* for *karūlatām* || M *vaṃviti* for *vañcito* || 5 ΨPM *gam* for *'ham* || 6 In N, the text between *kumbhakāraḥ* and *atha*, l. 16, has been supplied by 2nd hand (N¹) on a blank left free by copyist || N¹ *evam* for *maivam* || 7 Pr *bho bhoḥ* || 8 M *gamyate* || M om. *yataḥ* || 9 Pr *putrakāḥ* || 11 ΨPr transp.: *katham etat* || *kulāla āha* ||, P *katham etat* || *kulāla āha* || *rājā ka*; M *kathas etat kulāla āha* || *rājā ka* || 13 Pr *siṃhaṃ siṃhamithunaṃ* || 14 M *putradvayam* || ΨPPrM om. *nityam* || N¹ *mṛgādī* || 15 Pr *siṃhā* || N¹ om. *vane*; Pr *vane vane* || Pr *bhramatā* || 17 Pr *āgarvṛtā* || N *śṛgālaḥ śiśuḥ* || 18 N *kṛtānukampaina* || 19 Pr *siṃhāḥ* || Pr *siṃhābhi* || 22 ΨPPrM *bālaś* ||

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1 M *°bāle* || bh *prakarttavyam* || In Pr *karhicit* corr. by cop. from *kasyacit* || 3 N ins. a second *enam* before *pathyam* || bh *anyam*, N *abhyam*, AΨPPr *anyam* for *anyat*, Bh with *us* || 5 Pr om. *aham* || 7 N *karttavyam* for *kṛtyam* *syāt* || 9 P *tasmāt samāyam* || N *tṛtīye* [e del. by cop.] *putro* || 11 Pr *śiśivaḥ* || ΨPPr *ekāhāravihārā*, M *ekāhā* ~ *rā*; see above, p. 81 || 13 In bh *samāyātāḥ* has been corrected by the copyist himself from *samājagāma* || 15 N *°kulaśasatrus* || M *tat tat ta na gamtavyam* || PN om. *tat* || 16 N *dhāvitaḥ* || N *jyeṣṭhāmḍhavarabhagnān* || 19 ΨP *jāite* || N *bhāṃgati-vāpnuyāt* || 20 ΨPPrM om. *tathā ca* || 22 Pr *sūrān* || 23 N *jyeṣṭh-prācchaceṣṭitem* || 24 N *ūcuḥ* ||

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2 ΨP *tāṃmrālocanaś* || 3 Pr *siṃhā ekāṃte* || N *puruṣam* || ΨP *prayodhito*, in Ψ corr. with two very small strokes to our reading || 4 N *menam* for *maivam* || 5 N *māmtvanena* for *sāntvavacanena* || N *prabhūtatarakopī* [pā deleted by cop.] *śtāvīṣṭas* || 6 N *vidyābhyaśakailāśena* || 7 N *yenatī* || N *upaharasyatāt mayā āvasyam etau vyāpādāmīyau* || 8 Pr om. *tasya* || N *icchaṃti* || 9 Pr *śūrobhi kṛ* || Pr *daśanīyo* || N *putrakāḥ* || 10 Pr *kulena smin*, ΨPM *kule tasmin* || N (not bh, which writes exactly as our text), ΨPPrM *saṃutpanno* for *tvam u* || ΨPPrM *gaḇo yatra* || 11 N *tataḥ* for *tat* || M adds *parayā* after *kṛpāparayā* || 12 N *dhatau* for

etan || N satputran || M om. matputran || Pr śiṣu tvāṃ || 13 N nān-
rutyam for tāvad drutataram || N svajātmā || 14 N nihito || 15 PM
(not ΨPr!) bhītanāḥ || N sanaiḥ r [misreading of 2] for sa° sa° || 18
N gatatarām for drutataram || 20 After ādi, ΨPPrM insert 56 kathā || 5 ||
21 N sviyorthē || M anu, om. ṣṭhātum || M ins. nā before na hi || 23
bhN svakule || 24 Pr sa mā tyā° || M na for naraḥ || 25 For katham
etat, M katha tathā hi metaḍ ||

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2 In Ψ, the words *tasya ca*, &c. to *brāhmaṇaḥ*, l. 4 incl. written in marg.
by cop. || 3 Pr śōpi || bhM kuṭumbena || Pr kalahamāno for ka° a°; M ha
for kalaham || 5 bhΨPM vakuṭumbam; NBhPr with us; A has a gap
here || 6 N mahāgṛhmadhye || 7 M mā for mām || M bādhyate || N
kapy for kvāpy || 8 M ins. sahitvā after gṛhitvā || 9 N ākāśavācam || 10
In Ψ, tathā hi written in marg. by cop. || 11 Before tac, ΨP wrongly
insert atha tau jalam pītvā, repeating these words afterwards in their right
place. In Ψ three almost imperceptible dots, one over a at the beginning,
two over tvā at the end of the interpolation. Under the beginning and the
end of the interpolation, nearly as imperceptible horizontal strokes || 12
M varttam for dattam || bhNΨPPrM tāvatsamam; A with us. In Bh all
the text is missing from tathā hi, l. 10, to titvāt, p. 260, l. 2, both exclusive ||
13 After brāhmaṇi, Ψ tat śrutvā vrāhmaṇena śucibhūya tisṛbhīr vācābhiḥ svajvita,
ta being unfinished. These words deleted again by two distinct horizontal
strokes, one under the beginning, one under the end of this interpolation ||
N om. ca sā, M om. sū || N jalam tau || 14 N cā nakṣiyitvā || 15 ΨP
puppavāṭikām || N brāhmaṇo twice || 17 ΨP puppavāṭikāyām || 18 N
pumgur, M paramgur || M khetayāmāto, N kheyamāno || 19 bhN °adbhihi-
tayā || 20 Pr ya for yadi || N tat sama saktō || M satkāya for saktā ||
Pr paṃgur 'abravira | kiṃ || 21 Pr om. sōbravīt || 23 N sunānamtarām ||
N sōbravīt ||

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4 Pr sōbravīt || ΨP tadastasyāpi || 6 Between yādā and grāmāntaram,
N inserts the text from riṣanirmalayaśāḥ (!), p. 246, l. 17, to bhāryā (incl.),
p. 247, l. 1 || 7 M vacano sahāyo || 9 Pr sō 'bravīt || N parā° for
peṭā° || 10 M om. tena || 11 Query: °viśrānto? This is Pr's reading.
But all our other MSS. °viśrāntau || 13 Pr nare || bhNΨPPr sukla°,
corrected by glossator of bh to our reading; M mukla°; A with us; Pr
'cauryāra° || 15 M t for yāvat || 17 Pr sō 'bravīt || 18 N mama for
mamaṣa || N vyādhibodhito || Pr mahyā for mayā || 20 Pr bharttā ||
24 Pr rājño || Pr om. rājan and the following words to rājābravīt (excl.
p. 246, 3) || N noyam for ayaṃ [read sōyam] ||

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1 bhNP (!) *rājāpi* || A *satkaṃ* || 3 ΨPrM insert a second *yat* before *kiṃcid* || A *satkaṃ* || M *kiṃci va* (or *ca*) *kītam* || 5 N *prāha* || bh *triṣādikam*, corrected by the glossator to *trṣādikam*, which is the reading of N || ΨPr *ca* for *tava* || 10 After *ādi*, ΨPrM ins. *kathā* || 6 || 11 P ins. *ucya*, ΨPrM *ucyate* before *upākhyānakam* || 12 N transp. *dadyān* (writing *dadyāt*) and *kuryāt* (writing *kuryān*) || 14 ΨPrM *makara āha*, N *makara prāha* || 16 N *narendra*, om. 'neka || N has part of the following text twice, once in a wrong place (see above remark on p. 245, l. 6), and again in the right place || 18 N in the first place *prthivyaṃ* || M 'tatvasa-civo || 19 N ins. *na* before *jāyā* in the first place || 20 M *prasādati* || 21 N *tugyati*, in the second place corr. by cop. || N in the first place *vadatu* for *vada* || M *nistam* for *niscitam* || 22 M *maṇḍayitvā* || 23 N in the second place *prasādābhībhavāmi* ||

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1 After *bhāryā* N continues in the first place with *grāmāntaram*, &c., p. 245, l. 6 || M om. *na* before *tugyati* || 3 Pr *sō 'bravīt* || Gloss in bh on *khalinam*: *thoḍānnucokaḍu* || 4 N *tām* for *tvām* || M *dāhivita heṣase*, om. *s tu yady aśvarad* || 6 bhNP *rājñā*; APr with us || 7 bhNP *vararuci* || N *apiparvaṇi* || 8 ΨPrM *na kiṃ kuryān na kiṃ dadyād iti* || 7 *kathā* || 9 P *strivāśyāḥ*, bh *strivāśāḥ*, corr. by corr. to *strivāśāḥ*, which is the reading of N || Ψ *taṇḍibhetena*, with a very small 1 over *dbhe* and an equally small 2 followed by a little vertical stroke over *ṇi*. This vertical stroke and the following 1 look almost exactly like an *i*, added over the line. Hence P *tadbhīṇitena*, M *tinītena* || 10 N *savāgdoṣeṇaiva*, ΨPrM *vāgdoṣeṇaiva*, om. *eva* || 12 N *bādhyante* || 13 ΨPrM om. *tathā ca* || NΨPrM *rakṣamāṇo*; bhA with us || 18 bh *gardabhaiko*, N *gadambheko*, corr. to *gardabhako*, ΨP *garḍdabhaiko*; APr *garḍdabha eko* || M *prāsābhāvāta* || 21 ΨPr *rāsabham pratichādyā*, M *rāsabha pra* || N *yavrkṣeṣerjāmi*, M *yavakṣe-trapālā*, om. *treṣṭerjāmi* || *te ca kṣe* || 22 Pr *tathā 'muṣṭite* || Pr *karomi* ||

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5 N *praticchinna* || ΨPrM 'prahārasamūhair || 7 ΨPrM *rakṣamāṇo* || After *iti*, ΨPrM ins. *kathā* || 8 || 8 bh *bhāryā 'naśane u*, N *bhāryā 'naśa u*, ΨPrM *bhāryā 'naśanena u*, A *bhāryā 'anaśane u* || 9 N om. *me* || 10 ΨP *cāpriya*, M *vā priya* || 11 M *nṛham* || 12 Ψ *vaiśvā-naram pra*, P *vaiścānaram pra* || 14 bhNAΨPrM *evāśid*; but 'd *yat* is evidently a misreading of 'r *yyat*; Simpl. H *evāśiḥ*, I *evāśiḥ*; but h *aiwa āst* || M *strivāśāḥ* || *ca* added over the line by cop. of Ψ || Pr *mū*, om. *ḍha* ||

16 Pr *kalahapriyaḥ*, corr. by cop. to *kalahaḥ priyaḥ* || 19 N om. *ya* ||
 20 M om. *gaj jihvāyām* || M d for *tad* || 22 bh *daurāṣyeneha*, Pr *daurāt-
 menēha*, ΨNP *daurāṣyeneha*, in Ψ *ha* corr. by cop. from *hi*; M *daurātmainehi*;
 A and Simpl. HI with us; Simpl. h *daurātmyainaṭva* || 23 Pr *iyam*,
 ΨPM *iva* for *api* || 24 bhN *rūksāyā* || 25 N *nīrasāyām rasve henasaṃ
 bālo bā*, M *nīrasāyā rasam bālikāyām vi* || N *bālikāyā vikalpet* || 26 N
makaram || Pr *astetat* || N *mamānartham me dvavaya samjātam*; M *māmā-
 nārthā* || 27 M *paramitreṇa* || M *athavā pahatānām*, &c., l. 28 || 29 N
idrūṣam || M *na vā* for *tava* || 30 M *varttā* for *bhartā* || Pr om. *ca*; Ψ
bharttāro, with *ca* added over the line by cop., without deleting *ro*; P
bharttāro, om. *ca* || bhNPr *tu*, Ψ *cu*, PM *ca* for *nu*; A with us || N *paśyati* ||
 31 N *vānaraḥ prāha* || *sōravāt* supplied by cop. of Ψ in marg. ||

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2 NΨPPr *prativasati*, corr. by cop. of Ψ to our reading || P *hālikālāryā*,
lā being a misreading of Ψ's *bhā*, which looks somewhat similar to *lā*, as the
 left-hand *bha*-pot-hook has not been filled in with ink. Cp. vol. xi, Table I,
 no. 4, s c || N om. all between *cittā* and *pahārakeṇa*, l. 5 || ΨP *nna* || 3
 Pr *gṛha* || 6 ΨP *tvarddarśanena* || bhN *ḍakṣiṇām* || 7 Pr *dy* for
yady || 9 M ins. *tu* before *tat* || N om. *ādāya* || 12 M *jñātvā* for
gatvā || 13 Pr *svagṛha*, N *saṃgrhaṃ* for *svagṛhaṃ* || 14 N *saruvittam* ||
 M *ttam* for *vittam* || 15 Pr *ḍakṣiṇā* || 16 ΨP *sapramoda*, PrM *sapra-
 modas* || M om. *yojana* || 17 After *vyatīte*, P ins. *te* || N om. *dhūrta*,
 writing *ś cīmtayām āsa* || 18 N *prṣṭavataḥ* || 19 Pr om. *asyā vittam* ||
 21 Ψ *breye* for *priye* || Pr *madānadr* || 22 N *pare* ||

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1 Pr om. all between *ādāya* and *gena*, l. 2 || 2 M *ṇācchādavastram* ||
 N *janamadhye* || 4 Pr *viśaya* || 5 Pr *haste yu* || 6 N *upaviśya* ||
 N *kāca* || N *śṛṅgālikā* || 7 M *tatra jagāma*, then (repeating the sentence)
tutṛdājagāma || N om. *ca* after *āgatya* || N *paśya* || 9 N om. *matsyam*;
 ΨPPr *matsyapimḍam*, M *matsyapimḍa* for *matsyam* || bhN *avāntare* || 13
 Pr *abhīhitayā* || 14 N *grghreṇāpakṛtām* || 15 bhNΨPM *tu* for *nu*, Pr
tu or *nu*; A *kimmu* || 16 M om. *tac chrutvā śṛgālī* || bhN *bhraṣṭām* for
paribhraṣṭām; A with ΨPM || 17 Ψ *sopahāsam u āha* || 19 ΨP *narttā*
 for *na bhartā* || After *nagnike*, ΨPPrM ins. *kathā* 9 || 20 N *anye*; Pr
punarāttnena for *punar anyena* || ΨPr *calacareṇa*; in Ψ the first *ca* covered
 with gamboge, and an imperceptible mark referring to the upper margin,
 where a rather illegible *ja* has been supplied; P ins. *ca* after *anyena* || Pr
nivesitam || 21 N *tataḥ śrutvā* || N *atidukḥkhitomanās* || 22 Pr

niṣārayatum || bhN *daivahamṭakatham*, PrM only *daivahamṭa*, ΨP *daiva(hamṭa)*, A with us. Simpl. MSS. HI *aho paśya me vidher vighātam* (I °dyā° for °ghā°). This passage is missing in h || 23 M om. *cāmītra* || 24 N *prāptam* || bh *atyāpi*, N *anyāpi* ||

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3 N om. *iti* || bhN transpose: *karomi kim* || Pr *ka* for *saha* || Pr has the sentence *kim vā*, &c. twice || 4 After *uktam ca* Pr ins. *yataḥ* || 5 Pr *dr̥ṣtvā* for *pr̥ṣtvā* (but *yaḥ*) || Pr *pr̥ṣṭavyān*, N *pr̥ṣṭavān* for *pr̥ṣṭavyān* || 6 bhN *sa* for *na* || ΨPPr *vighnam* || 7 M *vitye* for *vicintya* || N *kaṃ api* for *kupim* || 12 M *yādṛṣye*, om. *iādṛṣe* || 13 P (not Ψ) *sugr̥hī* || ΨPPr *nigṛhī* || M *sugṛhīkṛtā*, om. *nirgr̥hī* || 16 Pr *kasmim̐ści ran̐ye* || N *prati-vasati sma* || 17 M *a* for *at̥ha* || PrM °*karaka*° || 18 N *vṛkṣam* for *vṛkṣamūlam* || 20 bhNΨPPrM *caṭakayā*; A with us. Of the Hamb. MSS. H has *caṭikōvāca*, I *caṭakōvāca* || 21 N *dr̥ṣyate* || 23 N *acintayāt* || M *ato* for *aho* || N *ātmasaṃpuṣṭo* || 24 Pr *eṣā*, om. *pi* || bhNΨPPrM and Hamb. MSS. °*caṭakā*°; A *kṣudracam̐dradikā ātmānam* || 26 M *ṭittibhya* || bhNΨPPr *bhaṃgabhayād iva*, M *bhaṃ*° *diva*; Simpl. HI *bhaṃgabhayād bhavaḥ*, Simpl. h *bhaṃgabhayād bhuvaḥ*; A with us ||

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1 M *cintya*, om. *vi* || 2 Pr *śuṣcīmukhi*, ΨPM *śūcīmukhi* || bhN *durā-cāri* || M *raṃṣītamānini*, om. *ṇde pa* || 3 M *tūṣṇī* || N *bhūtvā* for *bhava* || In the Hamb. MSS., this line runs thus: *asamartho gr̥ham* [H *graham*] *karttum samartho gr̥habhaṃjane*. This is also the reading of A, which has only *gr̥hāraṃbhe* for *gr̥° karttum* || 4 bhN *sā* twice || N om. *punar* || N *āśraya-karṇo*° || 5 Pr *vṛkṣyam* || 7 Pr *dātavyam*, M *vāta* for *dātavya* || After *iti*, Pr *kathā* || 18 || ΨP: *kathā* 15 || 15 in Ψ corr. to 10 by two little strokes, but the correction is not clear and is liable to be mistaken for a 10 corr. to 15; M *kathā* 10 || 8 Pr *pūrvam* for *pūrvasneham* || 9 M *sasamudre* || 11 Pr *śru* for *chrutvā* || bh *āha* || 16 Pr *upakāreṣu* || ΨPPr *sādhu* || Ψ *tve* for *sādhutve*, but *sādhu* supplied by cop. in margin || 17 Pr *icyate* || 21 M *navam* for *nīcam* || M *śanaśaktiparākrami* || 22 N *prāha* || 25 N *samādītaḥ* || 26 Pr *bhettu śaknoti* || 27 M om. *paribhraman kascit* ||

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2 Ψ *saṃyojitakarakamalaḥ* supplied in marg. by cop. || 3 Pr *lāgudi*, om. the following akṣaras to *kadācid* (excl.), l. 5 || P *tvaḍarghe* || 6 Pr °*kṛtam* || 8 AΨPPrM *dr̥ṣtvā 'sau* || 9 M *vitayāt* for *vyacintayāt* || 10 N *enam epavāhagīṣyāmi* || 12 N *mayanna* for *na yatra* || ΨPM *ea* for *vā* ||

13 NPr so for 'sau || 14 N vadhyete || 15 bhAΨPPr *am̐tasthend°* (Pr 'virudhyena), N *atasthend°* || 16 Pr *samprāpta* || 17 bh *tadabhimukho mugatvā*, mu being struck out by copyist || M ma for *māma* || 19 M *eva* for *ca* || 20 ΨPPrM ins. *ca* after *tena* || M om. *kaścid iha* || 22 bh NΨPPrM *sūnye*, A *sūnye* || 23 NΨPPrM *kupito* || 24 Ψ *saṁtrastas tam*, but over the first *sta* a small horizontal line, which may be taken for a mark of deletion; hence P *saṁtrastam* for *saṁtrastas tam* ||

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1 Pr *prāṇadakṣaṇām* || 2 M *nākhyedyāy avam* || 4 N *prāha* for *prāpa* || 5 P *gajacarmmābhedam* || 7 M *katham̐ babhukṣita*, om. *ca* || 9 Pr *samayābhāgyato 'tithim̐*; the words *samayā°* (or *sa mayā°*) form the 2nd or 4th pāda of a śloka. A *samāyā°*; Hamb. MSS. *aparam̐ bubhukṣitas* (H 'taks) *tvam̐ samāyāto* (I *samāgato*) *bhyāgatotithih̐* || 10 bh *tadāviṣṭo*, N *tadāviṣṭe* I, M *tadodigṣṭo* || 12 bhN *trptih̐* || Ψ a deleted *ga* before *kṛtvā* || Pr *kṛtvādbbhutam̐ vrajaḥ* || Ψ P *vrajaḥ* || 13 Pr *dy* for *gady* || 14 N *paśyet* || 16 bhΨPPrM *bho 'dhāra*; N *bho dhāra*, A with us || Pr 'payāṁ-*syāmi*, N *yāsyāmi* || 17 Pr *taśyāgamana* || 20 ΨPPr *naṣṭaḥ*, M *naṣṭa* || 22 N *śṛṅgālaḥ* || 23 P *jātaparākramam̐* || ΨPPrM *ityādi*, om. *ślokaṁ* || Pr *paṭhat*, N *apaṭhat* ||

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1 N *tadābhi°* || Pr *svadam̐strābhiḥ ta vi°* || 2 Pr *bubhujam̐* || 3 P *svajātyam̐* || 4 After *avāpsyasi*, ΨPPrM ins. *kathā 11* || 6 Pr *cāpam̐* for *cāpalyam̐* || Pr *jñātino* || 7 ΨPPrM *cattat* for *ca* || Pr *yutaḥ* || 8 ΨPPrM *subhakaṣāni* || 9 M *videṣu* || Pr *svajār yad viruddhyati*, Ψ *viruddhyati*, corr. by cop. to *viruddheti*; P, misunderstanding this correction, as the *e*-stroke looks like a *virāma* belonging to the preceding line: *viruddhati* || 10 N *makara prāha* || Pr *vānara āha* || 13 NM *cirakālam̐ dv°* || ΨPrM *annābhāvāt*, P *annābhāvan*, om. *ca* || Pr *nikulam̐tām̐* || 15 N *etya°* for *anya°* || ΨPPrM *kaśyacid* || 16 M *pra* for *praviṣya* || 17 Pr *tadgrhā-rnnih̐krāman̐*, om. *bahi* || 18 N *viyate* for *vidāryate* || 19 Ψ *vinṣitām̐*, PPrM *cim̐titām̐* || 22 Pr *rāyāta* || 23 Pr om. *ka āhāraḥ* || 24 *deśasya tu* all our MSS. incl. A Simpl. H- and σ- class: *deśasya viṣaye* || ΨPPrM *subhakaṣāni* || 25 After *ādi*, ΨPPrM ins. *kathā 12* || ||

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2 M *svagr̐haviṣṭena ātmatāyina* || 3 Pr *labdhā* || 6 M *upanatatṛṇam̐* || 7 M *caturthatṛṇam̐* || ΨPPr *taśyāyam̐* || Ψ *ādyas̐lokaḥ*, but a small *visarga* put over *dya* by cop.; PrM *ādyas̐ slokaḥ* || 8 P *mu* for *tu* || N om. *yo* || 9 N *sa* twice || Pr *vam̐cyato* || bhP om. 4 after the stanza. In its place

they have a flourish. A 4: 154 ॥ After 4, Ψ has the same flourish as bh P ॥ bhN add *iti* (N adds *paṃcākhyānake*) *caturthaṃ ākhyānakam samāptam*; bh adds two flourishes, bhN add the figure 4, bh between double *daṇḍas*, N between *daṇḍas* ॥

BOOK V.

Page 257.

1 N om. the Jain diagram at the beginning of the text ॥ 2 Ψ *h* over the line between *āḍya* and *ślokaḥ*, apparently by cop. ॥ 4 As to the readings, cp. 259, 21 ॥ 5 Ψ P Pr *rājñāḥ putrāḥ*, M *rājñāḥ putrā* ॥ 6 N om. *nāma* ॥ 7 M *prati sma*, om. *vasati* ॥ *mokṣāṇi* all our MSS. except A; A and Hamb. MSS. *°mokṣakarmmāṇi* (h corrupted: *tatrārthadharmācakāmakarmmāṇi*). Read with A and Hamb. MSS.? ॥ After *saṃjātaḥ*, M ins.: *tataś ca viśaṃjātaḥ*, continuing with the correct reading *tataś ca vibhavaḥkṣayād*, &c. ॥ 9 Pr *daritā* ॥ 11 N *vittakāśasya*, M *vikāśasya* for *vittavikāśasya* ॥ 13 M om. *yadā* ॥ 15 bh *kuṭumba°*, M *kuṭṛṃ* [or *ṭṭam?*] *ba°* ॥ N jumps from the first *satatam* to the second *satatam* (l. 17), om. one of them and all between them ॥ 17 P *lavaṇatai* twice ॥ M *°vastramdhanaacitayā* ॥ 18 N *bha* for *na* ॥ N *lāghave* ॥ M *aro* for *puro* ॥ 22 Pr *vicintayat* ॥ Pr *ujjāsi* ॥ 23 Pr *niściyaṃ* ॥ 24 M *pasanidhiḥ* ॥ Pr *°rūpā* ॥

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1 P *tāvad* for *tava* ॥ Ψ P Pr M *sameśyāmi* ॥ Ψ P Pr M transp. *haṃtavyo* *ta°* ॥ 2 Ψ P *°kṣamayo* for *°kṣayo*, but in Ψ *ma* del. by cop.; M *kamayo* for *kana°* *°kṣa°*. Cp. M's reading, l. 4 ॥ 3 N Pr *sambuddhaḥ* ॥ N *saṭvaṃ* for *sa taṃ* ॥ 4 N om. *vā* ॥ M *nūnaṃ mithāne kṣayo* [cp. l. 2] *na bhāvyaṃ* ॥ 6 N *sakośena* ॥ 7 Ψ P Pr *kāmārthendātha* ॥ N *ttena* for *mattena* ॥ M *phalāḥ jjhita* ॥ 8 M *bhadrāryāyāḥ* for *tadbhā°* ॥ 10 N *°dantena* ॥ Ψ P Pr M ins. *ca* after *°pi* ॥ 12 M *ta* for *taṃ* ॥ 14 Pr *kaṃcanamayā* ॥ 15 Pr *prabhūn ā°* ॥ 16 Pr *dina* ॥ N *vyatikrāma* ॥ 18 Pr om. *dattvā*; bh *krtvā*, but corrected to *dattvā* by the copyist ॥ M om. *jā° ā° ga°* ॥ N *avanin* ॥ 21 N (not bh!) Ψ P Pr *°nopaṛāyitaṃ*, M *māse* *°nopaṛāvi* [or *ci*] *taṃ*. It does not seem, that the stroke, which distinguishes *pa* from *ṣa*, has been added in bh by the corrector, since the ink used by the latter is not so dark as that used by the copyist ॥ 23 M om. *karan* ॥ 24 Pr *°kṣititanikhitajānuvaraṇo*, bhN *°kṣitinihita*, om. *tala* (N *°nikatā* [corr. by cop. to *°ta°*] *jānuvaraṇo*) ॥ 25 N *°nigrahaladbhaṃ* for *°bhigrahaladbha°* ॥ 26 Ψ jumps from the first *bhagavan* to the second *bhagavan* (l. 30), om. one of

them and all between them; but the copyist adds the missing text in the inferior margin || N *viraharaṇa*° || 30 N *bhagaṇaṃ na vedmi* || M *bhavata*, corr. to °*taḥ*, whereas the copyist of Ψ adds the visarga directly over °*ta*; hence P *bhavataṃ* || 31 bhN *pragurīkṛtyāni* || 32 M *pu*° ca *lekhanāṃ ca vi*° || N *prattam* || P *asti*, M *āgaste* for *āste* ||

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2 N *bha* for °*pi* || N *krameṇatva* || N °*lobhāna* || 6 Pr *trṣṇāyāḥ*, ΨP *trṣṇāyā*; M *trṣṇāyā patrapa kotukam* || 7 Pr om. °*pi* before *grha*° || Pr *praviveśya* || P om. °*pi tā* after *te* || 8 N *upāgatāḥ* || bhAΨPPr *pūtkartum*, N *pūrvam karttum*, M *pūrkartum* || 9 M *purakoṭakūṭapālapuruṣair* || ΨPPrM *nagarasya madhye* || 10 N om. *gamyatām* || M om. *sarve yā* || 11 bhN *kṣipānakā* || Pr *dṛṣṭās* for *prṣṭās* || 12 M om. *bhoḥ* || bhN om. *nāpito*; Hamb. MSS. with ΨPM || N *dṛḍhabamḍhanābaddhokḥataśeṣaiḥ kṣipānakaiḥ* || 13 bh °*kṣipānakaiḥ*, corr. to our reading by corr. || N *bhītaḥ* for *nītaḥ* || N om. *kāraṇikaiḥ* || 14 Pr *itad* for the first *etad* || 16 M *māṇiya*, om. °*bhadraḥkāraṇa*° || M *maṃ* for *ca* || M here *mānibhadraḥ* || 17 bhN *kṣipānako* || ΨPPr *sarvakaṣapaṇavṛttāṃtaḥ* || 18 N jumps from the first *abhihitam* to the second *abhihitam* (l. 20) | om. one of them and all between them || 19 M *duṣṭātmā* || 20 Pr *r* for *tair* || 21 M om. *kuśrutam*; bhN *kuśṛtam* for *kuśrutam*. For the readings, cp. 257, 4 || 22 P om. *na* || After *kṛtam*, ΨPPr ins. *kathā* || 1 || ||, M *kathā* 1 || 26 Pr *mādrībhadraḥ* || 29 N om. *ca* || P *stuṣuve* ||

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2 Here Bh begins again with *tisvān* for *titvāt* || N *duṣṭātmā jātītvāt* || Bh *sunasya* || 3 Bh *nakulasya na* || bhN *viśvasati* || 4 N *kupito*, M *kuṣuṣe*, Bh *aputro* || 6 Pr *śiṣyāyām* || Bh *dolanasthitam* for *śaṣyā*° *su*° || Bh *kumbham ādāya jalārthīnī pa*° || 7 M *utauca* for *uvāca* || 8 N *gatā* || 9 ΨPPrM *śūnyaṃ muktvā* for *śūnyīkṛtya* || Bh °*pi svayaṃ śūnīm* (sū corr. from *śra*, or vice versa) *kṛtya gṛhaṃ kva*° || 11 Bh om. *tasya* || 12 Bh *vālanakasya*; M om. *bālakasya* || Bh *agamat* || 13 Bh *bhrātṛvadhāsaṃkīto* °*nīta*° || 14 Bh *kṛtvā* for *vidhāya* || Bh *dūre* for *dūrataś*° || Pr *cakṣepa* || 15 PrBh °*mudito* for °*pramudito* || N °*vyāpāra*°, Bh *svapāra*° || 16 Bh ins. *taṃ* after *mātāpi*, omitting *taṃ* before *āgacchantam* || Pr *rudhīrāklina*° || Pr *api*°, Bh *sa*° for *ati*° || 18 Bh *niḥsaṃkitacittā* || M *kopidevimṛśya* || In bh gloss on *avimṛśya*: *avicāryya* || Bh *jalapūrṇam kumbham nicikṣepa* || 19 Bh *kumbhāvapāta*° || MBh om. *taṃ* || 20 Bh *yāvad gṛhamadhyam praviśati* || 21 MSS. *sū upa*° || M *sā upakārakaḥ pu*° || 22 Bh °*putrasya dvimṛśyakṛta*° ||

M om. °kṛta° ॥ Bh °śokena duḥkḥitahrdayā ā° ॥ Bh °vakṣasthalatāḍanam ॥
23 Bh amṭare for avasare ॥ **24** bhAΨPPrMBh °nīśrāvakaḥ; N °nīrvā-
 pakam for nīśrāvakaḥ (Hamb. MSS. nīrvāpakah) ॥ Bh transp. paśyati tāvat ॥

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2 Pr vacanas, Bh vacanam ॥ **3** Bh °mṛtyuphalam ॥ Bh bhavaty evāti° ॥
 ΨPPr atilobhātmanām (Pr °tma° for °tmā°) lobhāmḍhanām ॥ **4** After °lobhān-
 dhānām, Bh ins. dvitīyā kathā ॥ ΨPrM yataḥ for yathā ॥ **6** Bh atilobhā-
 vibhūtasya ॥ **9** ΨPPrM ins. hi after iha ॥ M param for parasparam ॥
10 Bh cakruḥ ॥ **11** N daridratābhāvaḥ ॥ M adds yataḥ after uktaṃ ca ॥
12 Pr sabbodhavā ॥ **14** Pr bhajati ॥ Bh mitrāny api ॥ **15** Bh °vika-
 mān ॥ P narānarān for narān ॥ **18** M cāgnī for vāgnī ॥ **20** M kalāem
 for kalākalāpam ॥ **21** Pr prāpnotty amartyo; Bh prāpnoti mṛtyo (Bh con-
 tinuing 'tra) ॥ **22** N om. maraṇam ॥

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1 Bh kṣam (om. na) ॥ bhNPr dāridra° ॥ **2** N noce for seve ॥ Bh
 tvadītham ॥ **3** N yady for ity ॥ bh ghanavarjitena ॥ **4** Pr dāridrān ॥
 Pr jñātvaiva; Bh jñātvā sa ॥ M sthitaṃ ॥ **5** bh sarvathāmrthājane, corr.
 to our reading by corr.; N sarvathā jane ॥ Pr yānitavyam ॥ **7** M prasā-
 dayet ॥ **8** Pr sarvārthaḥ for sa cārthaḥ ॥ Bh upāyāḥ syāt ॥ **9** Bh
 transp.: kṛṣi° nṛpa° ॥ N nṛpasevasevayā ॥ ΨPPrM nṛpasevāyām ॥ ΨPPr
 kṛṣikarmmanām ॥ M vidyārthārjanena ॥ **10** Bh om. madhye ॥ **13** Pr
 gṛu° for guru° ॥ Bh °tīyātiviṣa, then blank for one akṣara and a not
 finished sa (for mā) ॥ **14** N usīdam ॥ P paragatā° ॥ **15** Bh sulabham
 for ca sūbham ॥ **16** N saptavidhā ॥ Bh bhavati for syāt ॥ **17** N °māna ॥
 Pr nipekṣa° for nīkṣepa° ॥ **18** PrBh °bhāṃpā° ॥ **20** M pūrṇā, om.
 pūrṇe ॥ M om. all between °vañcanam and svabhā° next line ॥ **21** Bh
 °siddham for °rūpam ॥ N kiṭānām ॥ **23** N stauti ॥ **24** Bh priyatām,
 ΨPPr mṛiyate, M mṛeyate; Pr adds ta ॥ M 4th pāda: tadāśyānupayā° ॥ Pr
 tutyam ॥

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1 NBh tathā ca ॥ **2** bhN °nīyuktāḥ ॥ **4** N aparam ca ॥ Bh puts
 aparam (Bh °ram) and the following stanza after the prose, l. 7 ॥ **5** Pr
 gāṃgāndhikam ॥ Bh gāṃdhika ॥ Bh °nāḍibhiḥ ॥ **6** M grhyati ॥ N gadai-
 kena ॥ **7** NM deśūmtaram bhā° ॥ ΨPPrM ins. ca after °nayanam ॥ Bh
 deśūmtarabhāṃpānayanam arthavatām eva ॥ aparam, &c., stanza 24. Then:
 tathā ca and stanza 25 ॥ **9** N nidhanti, M nībadheti ॥ M mahāgajā, ΨPPr
 mahāgajāḥ ॥ **10** M only kṛayakovidā, corr. by later hand to °dāḥ ॥ **11**

Bh *udyatā* || N *lokai*, ΨPPrM *lokā* || M *dūradesām gatā* || 12 Bh om. *kiṃ ca* || 14 Bh *prabhṛtāḥ* || M *kāḥ* for *kākāḥ* || N *mṛtāḥ* || 15 Bh om. the first *ca* || 16 M *jya*, om. *paritya* || 17 N om. this and the following line || M *pumca*[or *va*]*ti* || 19 Pr *aviṣṭa*° || 20 bhN *cittā*° for *vittā*° || M *anyane* || 21 Bh *prāpuḥ* || M om. *ca* after *prāptāḥ* || M *sipṭājale* || 22 Bh *śrīmahākālaṃ bhagavaṇtaṃ pra*° || 23 Bh *bhirivānaṃ-danāmā* || M *mayogīndraḥ* for *nāma yogīndraḥ* || 24 Bh *tena* for *tenaiva* || N *maṭhāyanam*, M *paṭhāyatanam* || Bh *gatāḥ* ||

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1 Bh om. *te* || Bh *a* deleted *ma* for *vā* || 2 N *na tasmair* for *tatas tair* || M *vayaṃ siddhayaṅvikanūnra yāsyamo tra dhanatṛptir mṛtyar vā bhavi-ḡyabhṛti* || Bh *sikra*° for *siddha*° || 3 Bh om. *iti* || 4 Bh ins. *yataḥ* after *ca* || 5 Pr *nasasaḥ* || P *pālato* || Pr *jalam iti*, N *jajlāni* for *jalam eti* || 6 P *acintya* || ΨP *dalavavān* for *balavān* || bhNPM *na tu*, Ψ distinctly *nanu*; BhHI *api* for *nanu* (in spite of 'pi at the end of the pāda!) || N 'kāroti || 7 N *tathā ca* || 8 Bh *ca* for *hi* || P om. *puruṣasya* || 9 BhHI *api* for *iti* || Pr *soḡyadādyṣṭākhyāḥ* || 11 Bh *adatvāt* || M *kṛṣṣyāṃga datvā sukṣāni neha la*° || 12 bhNΨPPrM *mathanāya svair*; ABh with us || Pr *bahubhir* || 13 Bh transp. *kaścid asmākaṃ* || Bh *dravyārjanopāyo* || M *vivarapradesaḥ* || 14 ΨP 'māṇsaṃ vi°, N *mahāmāsavikrayaṃ* || BhHI 'prabhṛtināṃ for 'tir vā (HI with the blunder 'vikrayi', and H 'pāṇ' for 'māṇ') || 15 bh *vāddhuta*°, ΨPPr *cātyudbhuta*°, M *cātyuduta*°, A *caṭatyudbhuta*°; Hamb. MSS. with us || N *śrūyate* || Pr *vānisā*°, P *vātisā*° || ΨPPrMBh om. *yataḥ* after *ca* || 16 ΨP *mahatān* || 17 Bh *kva vā* for *rte* || N *yaḥ* for *anyaḥ* || N *kopi* for *ko* || M *pibhartti* || 18 Bh *śiṣyayogyatāṃ* || ΨPPrM *siddhivartti*° (but the reading of bhN is confirmed by Hamb. MSS. and all our MSS. below, p. 266, l. 7, and p. 266, l. 11), M 'vatuṣṭam || 19 N *pratyekapratyeka paryayām āsa* || Bh 'digvibhāge, M 'calettaraḍikāṃgbhāge || 20 M *nāsaṃdīdhīm* for *tend*° || Bh *niscitam* for *asaṃdīgdham* || 21 Bh om. *tatas* || bhN *agrenatasya* || M *pitā*, Bh *papāta* || 22 M ins. *na* before *khanati* || Pr *tābhramayī* || 23 N *gacchatām* || Bh *yatheṣṭam* || Bh *anye*, om. *atha* || 24 M om. *bho*; Bh *aho* for *bho* || Bh om. *yat* || Bh *prabhūsam* || Bh ins. *tvadīyaṃ* before *dāridryam* || BhHI om. *na* ||

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1 Bh om. *iti* || Bh *sa āha* || 2 Bh *vaṃto* (*bha* add. over the line, app. by cop.) 'grato nāham āgacchāmi || 3 ΨBh *tāṃmram*, P *tāṃmram* || N *prathamemo nīverttaḥ* || 5 Bh *apatat* || Pr *tāvati* || 6 Bh *rajatā*° for *rūpya*° || Bh *prakṛṣṭa* (i) for *praharsitaḥ* || Bh *yatheṣṭam* || 7 Bh *raupyaṃ* ||

Bh *nāgrato* || 8 NΨPPrM (not bh) om. *agre rūpyamayī bhūmih*; Bh *iha rūpyamayī ca*, om. *bhūmih* || Bh *agrato hemamayī* || 9 ΨPPr *bhaviṣyatīti* || Bh om. *na* || Bh *tava* for *tathā* || NBh *dāridra°* for *dāridrya°* || 10 Bh *na bhaviṣyati* || M *nāhagamicchāmi* || 11 M *rūpaṃ*, Bh *rūpyaṃ* || 12 NBh om. *atha* || M om. all between *api* and *yāvat*, l. 13 || Bh *nīpatitā* || 13 Bh *svaṛṇamayī* || Bh *hr̥ṣṭo* || 14 N *gacchatām* for *gr̥hyatām* || Bh *svaṛṇaṃ yatheccham*; Ψ first *yaccheccham*, writing afterwards *dy* on the first *cch*; M *yadye* for *yatheccham* || 15 Bh *sa āha* || Bh *mūrṣa* || 16 Bh *prathamam* for *prāk* || Bh *raupyaṃ* || Bh om. *prāptam* || 17 M *gacchāva* || 18 Bh *anena prabhūtenāpi* || 19 bhN *aham avasthitas*, Bh *atrāham sthito* || M *thām*, Bh *bhavaṃtam* for *tvām* || 20 M *ekāyṛīve* for *ekāhi* || 21 M om. all between *bābhṛā* and *masta°*, l. 22 || 22 ΨPPrBh *bhraman stha°*; read with Ψ || N *bhramaccakram*, P *paribhraman nakram*. Read *paribhramaccakram* || 23 Bh *eka paśyat* || ΨPPrM *uvāca* for *avocat* || Bh *ko* for *bhoḥ* ||

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1 Pr *bhagavān* || Bh om. *śirasi*; Pr *sarasi* || 2 Bh *kutrāpi* || Bh *yataḥ pipāsakulo smi*, om. *iti* || 3 ΨPPr *evas* for *eva* || Bh *vrahmaṇamastakam āruroha* || Pr *saṃarūseha* || 5 N *prāha* || Bh *mamāpy etat ittham eva śirasy* || 6 ΨPPr *avatariṣyatīti* || Bh om. *me* || bh *devatā* for *vedanā*, with a *virāma* over *de*—see vol. xi, Table I, no. 5, 4a; hence N *daiyatā* || N *prāha* || After *āha*, Ψ ins. *mamāpittham*, bracketed in a rather inconspicuous manner || 7 Bh *ālapaṣyati* || 8 Pr *saṃāroṣyati*, Bh *āroḥṣyati* || M om. all between *so 'bravīt* and *sāṃpratam*, l. 9 || N *kiyatkālas* || 9 Bh *cakradhara āha* || Bh om. *dharanītale* || 10 Bh *vrahmaṇa āha* || N *vīnāvaccarājah*, HI *veṇivaccarājah*, Bh *veṇuvatsarājah* || Bh *puruṣa prāha* || Bh *yaḍā rāmo rājā* || bhūt || *tadāham tvam iva dāridryopahata 'mum siddha°* || 11 N *dāridropahata* || Pr *eva* for *iva* || Bh om. *tvam iva* || Bh *saṃāyātāḥ* || 12 Bh *mayā'py anyah* for *mayānyah* || M *daṣṭaḥ ca* for *dr̥ṣṭaḥ pr° ca* || 13 bhN *tadeva* for *taṇēva* || Pr *prechyata* || Bh om. *eva*, writing *prechato* || 14 Bh ins. *mastakam* before *āruroha* || Bh *no* for *na* || N jumps from the first *bhadra* to the second *bhadra* (l. 15), om. one of them and all between them || 15 Bh om. *tarhi* || 16 Bh *si° bhayam etat pradārṣitam* || 17 Bh *ko 'pi* for *kaścid api* || 18 Bh *tadā* for *sa* || Bh *'varādyitāḥ* || Bh ins. *eva* after *ittham* || 19 Bh ins. *svaṅghāya* after *mām* || Bh and Hamb. MSS. *moṣitoḥam bhavatā cīrād asmād anarhāt* || 20 bhAΨPPr *yusmād*, N *yusmād* for *puṣṭād*; M *yusman arhāt* || Bh *svayaṃ* for *svasthānam* || Bh *yāsyāmīti* || *ity u°* || 22 In bh, the *e*-stroke before *m* of *me* looks like a *daṇḍa*; hence N *ma* for *me* || 23 bhN *'paṃktāna°* || Bh *'paṃktyanuvāreṇa* || Bh om. *sa* || M *stārṇasiddhaḥ*, Bh *svaṛṇasiddhaḥ* || 24 Bh om. *sa* ||

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1 Bh cakreṇa, om. tikṣṇa || Bh ins. sa after bhramatā || Bh saḥacaram, om. sva || Pr nadam for naram; M om. svasaḥacaram naram, Bh om. naram || Pr tata samīpa || 2 Bh ins. saha before bhūtvā || Bh sa āha for so 'bravīt || 3 Bh suvarṇṇasidāha for sa || Bh om. the first tat || M vitayata for kiṃ tat || 4 bh sarvacakra°; N sarvacakradharavṛttāntam, Ψ sarvaṃ cametat so 'bravīt, del. and corr. by cop. to sarvaṃ cakravṛttāntam tam akathayat || Bh om. tam || Bh sa for sau || 5 Bh om. tam || M om. prāha; Bh uvāca for prāha || Bh ins. tvam after bho || 6 After kṛtavān, Ψ P Pr M ins. kathā || 3 || bhNPr atha for aihavā || 7 M om. buddhīr uttamā || 8 N vinasyaṃte || 11 Ψ P Pr M maitrim; A with us and bhN; Bh mitrabhāvam; Hamb. MSS. H mitrabhāvasamāgatāḥ, I mitrabhāvam upagatāḥ || M upagatā || 12 Bh prativasanti sma || Bh ins. ca after teṣāṃ || Bh buddhirahitāś ca || 13 Bh śāstravimukhaḥ || Bh param for kevalam || 14 N yaṃtritam || Bh deśam for deśāntaram || 15 N bhūpatin, Ψ P Pr M nṛpatin || N paratoṣya || 16 Bh dyestatarah || 17 Ψ asmākaś, corr. by another hand to asmānekaś, which is the reading of P; M asaakeṣṭ, Pr asmān ekaḥ for asmākam ekaś || Bh om. ca || 18 bh rājyaṃ, N rājya, Bh rāja for rājñān, which is also the reading of A || M kevalam buddhyā || 19 N tam for na || 20 M buddhe || Pr vidyāhina tvam || 21 Pr ahme for aho || Pr yudyate for yujyate || 22 Pr eva || Bh bālakāt || bhN pīḍitāḥ for kṛḍitāḥ ||

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1 Pr bhāvo for mahānubhāvaḥ || Bh asmadupārdyitavittasya || M om. vittasya || Pr saṃvidhāgā, Bh saṃvigā || 3 Pr atikramyadbhīr || Ψ sim, then the white rectangular in the middle of the page with the folio number 96, then a daṇḍa, used as a hyphen, then hā 'sthini; P simhā 'sthini, M simhosthoni, all om. mṛta; ho in M's reading is perhaps a misreading of Ψ, since daṇḍa + hā may easily be taken for ho. Bh with us and bhN || 5 Bh °vidyāpratyayaḥ || Pr kiṃ tad for kiṃcid || 6 N jumps from the first °nābhīhitam to the second °nābhīhitam (l. 7), Pr from the first one to the third one (l. 8), om. one of them and all between them (N writing caikendābhīhitam) || 8 M om. ahaṃ || Pr M saṃjivanam, Bh sajivam || 9 Ψ P Pr M ekena tato 'sthi° || 10 Pr yojayitum, Ψ P yojayatiṃ; M yojayitu || M uktam ca || Bh om. sa || 15 Ψ P Pr M vṛkṣam for samipatarum || M tathānustitam || 16 M kṛtam; Bh om. kṛtaḥ || P Pr M Bh and Hamb. MSS. om. te; in Ψ, te has been del. again by copyist! || 17 Bh om. simhe sthānāntaragate || 18 Bh ahaṃ for ato 'ham || After vidyā, iti, Ψ P Pr M ins. kathā || 4 || Bh tṛtyā kathā || 20 In Bh, daivahatā is corrected into deva° || M bahutvābuddhago ||

Bh *svatyabuddhago* for *svaīpadhigo* || 21 Bh *abhinindamti* || 22 Pr *sarastho* || 24 N *suvarṇasiddhi prāha* ||

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2 Bh *śatabuddhiśśaśra*° || 3 ΨPr *śmaḥ*; Bh om. *śma* || N *ekabuddhi nāma* || Bh *mitram* for *mitratām* || 4 Bh ins. *yāvat* after *kālam* || 5 N °goṣṭi° || Pr °*sukhānubhūya* || Bh transp. *kadācit teṣāṃ* || 6 Bh *astamanavelāyāṃ* || 7 Bh om. *ca* after *taṃ* || Bh *jālāśrayaṃ* || 8 Bh *āgamiṣyāmi* || 9 Pr *svagrha* || 10 Pr *taṃtra* for *tatra* || M *bho bhadrāṣau* || 11 bhNΨPrM ins. *mantram* (N *matraṃ*) before *kartuṃ*; ABh and Hamb. MSS. with us || 13 ΨPrM *vacanamātrāśraṇanamātreṇāpi* || Bh om. *tāvat* || N *sambhavati*, corr. by cop. to °*te* || 14 ΨPM *buddhi*°, Bh *svabuddhi*° || N *cātmānam*, M *tvātmānam* for *tvām ā*° || Bh om. *ca* || 15 Bh *rakṣayisyāmi* || bh *jālajātṛ*, corr. by corr. to °*gātṛ*; N °*gatiṃ* || 16 ΨPrM ins. *bhavatā* after *uktam* || Pr *matāḥ* for *gataḥ* || 18 Pr *viśalyāśu* for *viśaty āśu* || M *dhir* for *buddhir* || 19 bhN *ta* *ca* for *tad* || N *vacanaśraṇanamātrāḥ*; Hamb. MSS. with us || bhNAΨPrΦBh *pitṛparyāgataṃ*, only M *pitṛparyāyāgataṃ*. This is no doubt a restoration of the original reading of the *textus simplicior*. But the Hamburg MSS. read with our other MSS. || Pr *tyaktam*; M om. *tyaktum* || 20 bhNΨPr *śakya*; ABh and Hamb. MSS. with us || Bh om. *iti* || bhNΨPrM *subuddhi*°; Bh and Hamb. MSS. with us || Pr °*prahāreṇa* || 21 M *rakṣayisyāmi* || N *manḍūkā prāha* || 22 BhH °*viṣayaḥ* || ΨPr *kiṃcij* || Bh om. *kaṃcij* || BhHI *jālāśrayaṃ* || Bh transp.: *adyāśva sabhāryo* ||

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1 Bh *jālāśrayaṃ* || 2 Bh *yama*° *prātar āgatyā jālavir ācchāditaṃ tat saraḥ* || 3 Bh *matsyakūrmamakarādayo* || 4 Bh *jāle patitāḥ* || Pr *grhītvāḥ* || MSS. correctly °*buddhi ā*°. Correct our text || 5 Bh *gativiśeṣajñānai kuṭīlacāreṇa rakṣamtāva pi jāle* || Pr *śata*° for *gati*° || ΨPr *rakṣitau* || 6 Pr *atha parāhna*° || Bh *prahṛṣṭās* || Bh *svagrhaṃ* || 7 Pr *śatabuddhi* || 8 Bh *śaśravuddhiḥ kareṇa nītaḥ* || Bh °*na abhihitā svapatnī* || 9 Ψ [new page] *puraḥ* || Bh *priye pakya pakya* || 11 After *jale*, ΨPrM ins. *kathā* || 5 || 12 Bh *nakāṃpta* for *naikāntena* || After *iti*, Bh ins. *caturthī kathā* || flourish || 13 Bh *yadvāpy* for *yady apy* || 14 Bh °*vacanīyam* || Bh ins. *iti* after *anullaṅghanīyam* || bhN *yogā* for *mayā* || 15 N om. °*pi* || Bh °*kāraś ca* || bh *atha* for *athavā* || 19 M om. *cakradhara āḥa*; N *cakradharaḥ prāha* || 21 Pr *nā*, om. *ma* || 22 N *rakukagṛhe*, °*ku*° being a misreading of the form which *ja* has in bh || bhN *bhāradvāhanam* ||

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2 All our MSS., except Bh, but including the Hamburg ones, here and in the following lines *vytti*° (Pr *vytti*° *tan ca vrttibhaṃgam*) || 3 Bh *yathāsthānaṃ* || 4 Pr °*sthite* || Bh ins. *tena* after °*sthitena* || Bh °*oddhata*° || M °*śābhana* for °*rāsabhena* || 6 ΨPrM *sa prāha* || Bh °*pracālenena* || 7 bhN °*praverddhā* || 8 ΨP *sthātavyaṃ itī* || 9 In bh gloss over *kāsi*: *śāsa*; N *śvāsa* for *kāsi* || Bh *cauram* || 10 Pr *bhogādhyo*, corr. by cop. to *bhogādhyo* || ΨPrM *jīvitaṃ* || 11 bhNΨPrM *tadā*; ABh with us. bhN °*gataṃ* for *gitaṃ* || BhHI °*śabdā*° for °*nādā*° || Pr *saṃkhaṇānūdanāṃdi*, Ψ *saṃkhaṇānūdanādi* (corr. putting an almost imperceptible 1 over the second *nā*, and a nearly equally imperceptible 2 over *dā*), P *saṃkhaṇādānūnādi*; M *saṃkhaṇānūradānādi* || BhHI *naṃ* for *na* || 12 M *kṣetrarakṣāḥ puruṣā* || N *baṃdhaṃ baṃdhaṃ ca*, Bh *vaṃdhavaṃdhai* °*vaṃ*; M *baṃdha vadhaṃ ca* || 13 M *tāva tribhṛtataśrutvā* || NBh *prāha* || M om. *bho* || 14 Bh om. *na* || bh *na śītarasaṃ*, corr. by corr. to *na gī*°; N with the other MSS. || Bh *gitaṃ rasaṃ na vedmi* || Bh *bhaṇasi* || 15 Pr *śarada*(*da* del. again by cop.)*dyotsnāhato*; Bh *śaratyotsnāhate* || 16 Pr *viṃśati* || bh *śrote*, N *śraute* || Ψ *gītaḥjāṃkārājā*; as *jhām* looks very much like *saṃ*, P writes *gītaṣaṃkārājā*, PrM *gītaṣaṃkārājā*; N *gitaṃ jāṃkārājā*; Bh *gītaṣaṃkārājā* || 17 M *udasi* for *unnadasi* || 18 N *rāsabhar āha* || MBh *dhig* only once || 19 M *gita*, om. *na* || All our MSS. incl. the Hamburg MSS. *śrīyatāṃ* (only Bh: *śrīya*[new line]*gyatāṃ*) || 20 bhNAΨPrM Hamb. MSS. (not Bh) *ekaviṃśati* || 21 Bh *stēnakona*° for *ekona*° || 22 Pr *sthānamtrayaṃ* || Pr *āsyābhi*, Bh *ākārā* for *āsyāni* || Bh *na* for *nava* || 23 Ψ *varṇāḥ ṣaṭtriṃśatī*; the *r*-hook begins exactly on *ṣa* and ends on *ā*. Over *ṣa*, the copyist adds the visarga, whose superior dot has almost melted together with the right-hand stroke at the end of a *sa*, which stands in the foregoing line just above. As the superior dot of the visarga is not easy to be distinguished, its inferior dot looks like an anusvāra. Hence P reads *varṇāḥ ṣaṭdrīṃśati*; *triṃśatī* also M; cp. the II-class above, p. 63, and vol. xi, Table II, no. 11, 3 a-c. bh *carṇāḥ ṣaṭtriṃśatī*, N *varṇāḥ ṣaṭtriṃśatī*, A *va*° *ṣaṭtriṃśatī* || Bh *ṣaṭtriṃśat* for *ṣaṭtriṃśatī* || bhN *bhāryās*, M *bhāryās* for *bhāṣās* || The copyist of bh first writes *smṛtaḥ* with double *daṇḍa* after it; then he writes the *ā* stroke on the visarga, and puts the superior dot of the visarga over *tā*, the inferior dot under it. The copyist of N, who first writes *smṛtaḥ*, corrects this to *smṛtāṃ* ||

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2 Bh *yutam* for *vytam* || Between śloka 42 and 43, Bh inserts this half-śloka: *dhanyānāṃ jayate karṇe viśeṣāt śaradī sthite* || 3 bh *nātyad*

gītatvāraṃ (or *gītadvāraṃ*), corr. by cop. to °*gītakaraṃ*, N *nātyat gītakaraṃ*, ΨPPrM *nānyad gītadvāraṃ*, A with us; Bh Hamb. MSS. *prīyaṃ for vāraṃ* || N *daivendāpi* [pi del. by cop.] m || M om. *api* || 4 In Bh, this line runs thus: *suśāsnāyuravāḥkādāt tryakṣaṃ jagāda rāvaṇaḥ* || 5 Bh om. *tvam* || Bh *nivārayisi* || 6 Bh *ṛtīpūra* for *ṛtīdvāra* || Pr jumps from the first *kṣetrapā* to the second *kṣetrapā*, l. 9, om. one of them and all between them || 8 Bh *tathā cānuṣṭīte* || N *utkaṃṭhadharo* || Bh *tataḥ kṣetrarakṣakārās tatsābdam śrutvā krodhāt* || 9 bhN *nīḥpādayamto* || Bh *pādayamto* || 10 Bh *dhāvitāḥ* || Bh *tādīto* || 11 Bh *bhūmīpr̥ṣṭena* || M *tataḥ*, om. *ca* || bhNΨPPr *sacchidrodūṣalaṃ*, M *sacchidrodūṣaṇaṃ*, Bh *sacchidrolūkkhalaṃ*, A *sacchidraudūṣalaṃ*, Hamb. MSS. *sacchidrolūṣalaṃ* || 12 Bh *jāti*°; M *svabhāvagatavedanaḥ for svajātīsva*° || 14 Bh °*kharāśvānām* || 15 M om. *to na* || bhN *prajāra*° || 16 bhΨPPr *evōdūṣalaṃ*, A *eva udūṣalaṃ* || Bh *tataḥ ca ṛtīm bhāṃktvā kaṃṭhasamalūṣaṃ ādāya palā*°; Hamb. MSS. *tataḥ ca ṛtīm bhāṃktvā kaṃṭhasam ālūṣalaṃ ādāya palā*° || 17 Bh *asmim̐ nātare* || Pr *d* for *dūrād* || Bh *dūrāttarāt tam avalokya idam uvāca* || 19 Bh only: *sādhū mātula gite- nēti* || *tad bhavān a'pi*, &c., l. 22 || 21 After *iti*, ΨPPr ins. *kathā* || 6 || M om. *iti* and *kathā*, but has the figure 6 || 22 Bh *vicāryamāno for nivā*° || Bh om. *mayā* || After *sthitaḥ*, Bh ins. *iti pañcamī kathā*, HI *iti kathā* 5 || 23 N *cakradharaḥ prāha*; Pr jumps from the first *āha* to the second *āha*, 273, 3, om. one of them and all between them || bh *atha* for *athavā* ||

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1 *mitrāṇaṃ na karoti yaḥ* all our MSS. incl. A, HIBh. Hence this reading is beyond any doubt that of Pūrṇabhadra as well as of both the H- and the σ-class of the textus simplicior || 2 ΨPMBh °*kolikaḥ* || 3 Bh *suvarṇasiddha* || N *svaṛṇasiddha prāha* || 5 bhN *mamīharo* || ΨPPrBh *kolikaḥ*, M *kolīvaḥ* || 6 Bh *patrakarmmakāṣṭhāni* || 7 Bh *ādāra* for *ādāya* || Bh *prāptaḥ* || Bh om. *ca* || bh *śiṃśapāpādapaṃ*, N *śiśipāpādapaṃ*, Pr *śaśapādapaṃ*, Bh *śiṃśapātaruṃ* || 8 N om. *dr̥ṣṭvā* || Bh *dr̥ṣṭvā* °*cim* [new page]- *cintayāt* || Pr *dr̥ṣyati tena dānena karmrbhūtyena pra*° || M *tadānena* || 9 bhNΨP *kartṛbhūtena*, A *karttibhūtena*, M *kartṛbhṛtena* for *kartitena*. Hamb. MSS. and Bh with us || M *bhūtāni* for *pra*° || M *kaṭakarmmopa*° || 10 M *kugaram* || 11 bhN *mamāśramo* || 12 Bh *samudrajalakallolasparśaśi- talānilāpyāyitasaṃvīrah* || 13 Bh *vasāmi* for *tiṣṭhāmi* || ΨPPrMBh *kolika* || N *kaulika prāha* || 14 M *aṃ* for *ahaṃ* || 15 Bh om. *mama* || bhPr *kuṭumbam* || Bh om. *iti* || Bh om. *śighraṃ* || 16 Pr *karttayiṣyāmi*, N *kariṣyāmi* || Pr *suśas*° || Bh transp.: *tuṣṭiḥam tava* || 17 Bh *rakṣa pāda- pam amuṃm iti* || ΨPPrMBh *kolika* || 18 Bh *tad* for *tarhi* || Pr *svamitra*, M *svāmītram*, Bh *mitram* || M *preṣā*, ΨPPr *dr̥ṣṭvā* || 19 M *samāgacchati* ||

Bh transp.: *vyantareṇa tatthēti* || Ψ PPrM *pratipannam*, Bh *pratipranne* || Ψ PPrBh *kolikaḥ* || 21 M *mama kaścikham anubhāvāvaḥ*, &c., p. 274, l. 1. A stroke under *kha* refers to a later passage in the same line, where the missing akṣaras have been supplied by the copyist || 22 Bh *ghārthage* || 23 Bh *tat prārthaya rājyam* || Bh ins. *ca* after *aḥam* || Pr *mantrā* ||

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2 Ψ PPrMBh *kolika* || Pr *bhavaty* for *bhavatv* || M *eva* for *evam* || Bh om. *param* || 3 Bh *mītra* for *na hi*, inserting *na* before *yujyate* || Bh *saman* for *saha* || Pr *gudyate* || 5 Bh *bhojanācchādane* || 6 M *bhūṣa-dyam* || 7 M om. *tathā ca* || 8 Bh *kitavā* || Pr *bālā* || 9 Bh *'pīdam* for *hīdam* || 10 Bh om. *kim ca* || 11 Bh *pradhānaḥ* || 13 Pr *kevala* || 14 M *svasvato*, Bh *sva*[new line]*to* for *svasvato* || 15 N *kanlikar*, Ψ PPrBh *kolika*, M *kokela* || Pr *prṣṭavyā* || 16 Bh om. *tam* || Pr *satvam* for *satvaram* || Bh *priye* for *bhadre* || 17 N *yady asmākaṃ* for *adyā* || Bh *'smākaṃ adya*, M *'thāsmākaṃ* || Bh *ko 'pi* for *kaścid* || bh first writes *bha* for *sa*, which he corrects to *sa* by a vertical stroke beginning over the superior horizontal line of the akṣara. Hence the copyist of N's original, who takes this stroke for the deleting mark, and the copyist of N om. *sa* || Bh *saṃhitam* for *vāñchitam* || 18 M *t* for *tat* || Pr *tvā draṣṭum* || 19 Bh *mitram* for *suhrn* || Bh *rājyam* || Pr *prārthatām* || PrBh *so 'bravīt* ||

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1 Cop. of Bh corr. *ati°* into *iti°* || N *'parampareṣam*, Bh *'paratā* for *'paraṭṣā* || M *apara mparā eṣā*, om. *m atiklesupara* || Bh *rājasthitiḥ* || 2 Ψ PPrBh *'dvedhi°* || Bh *'bhāvādinā* for *'bhāvādicintā* || Bh *na kadācit*, om. *api* || Bh *bhavati* for *prayacchati* || 3 Bh add. *ca* after *tathā* || Ψ P *bhātaraḥ* || 5 Pr *rājñā* || 6 Ψ PPrMBh *kolika* || 7 Pr *'bravīt*, om. *sā* || Bh *sā āha* || Bh *paṭṭam* || Bh om. *nityam eva* || N *niḥpādasyati*, M *niḥpādasi* || 8 M *'suddhīm*; Bh *sarvadayaṇisuddhiḥ* || Pr *'nya*, Bh *dvitīyam* for *'nyad* || 9 Bh *tena* for *yena* || Pr *purataḥ*; Bh om. *purataḥ* || M *yena du puramtaprṣṭaḥ* *ca* || Bh *prṣṭato 'pi ekaikaṃ* || Ψ *ca ekaikaṃ paṭam*, the *anuvāra* being put so closely on *ka*, that it looks like the superior end of the vertical *ka*-stroke; hence P *ca ekaikapaṭam* || 10 BhH om. *grahayayaḥ budhyati dvitīyasya mūlyena*; H om. the following akṣara *vi*; I *nirviṣeṣaḥ ca kṛtyāni* for the gap and the following word || Ψ P *suddhyiti* || 11 Pr *kurvāṇaḥ svajātimaḍhye* || Bh *gacchati sukhena kālaḥ* || 12 Bh *āha* || M om. *sādhu pativrate* || Bh *sādhu pativrate sādhu sādhuḥkṛtaṃ bha°* || N *sāḥkṛtaṃ* for *sādhuḥkṛtaṃ* || 13 Bh *niścītya* || Bh om. *attha* || Ψ PPrBh *kolika*, M *ko* || 14 Bh *prārthayām āsa* || Pr *cakrire* || Bh ins. *me* after *yadi* || 16 Pr *drīṣirāḥ* ||

Bh *caturbhujā ca saṃ* ° 17 Bh *gacchati* ° Bh *laukai* ° Bh om. *m iti* °
 19 M *yasya nā svayaṃ i thajñete* ° After *iti*, ΨPPrM ins. *kathā* ° 7 °, Bh
gaṣṭi kathā ° flourish ° ° 20 Bh ° *piśācikayā grasto*; M ° *śraddheyakadāvisā-*
vikāgrasto ° 21 Bh *athavā* for *atha* ° 23 Bh *saktubhiḥ* for *sa eva* °
 Pr *pāṃḍura syete* ° Pr *somaśarmā pitā* ° 24 Bh *suvarṇasiddha* ° Bh
cakradharaḥ kathayati °

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3 Bh *bhuktaśeṣai ka* ° Bh *pūritah* ° Bh *tasya kalāśasya* for *taṃ ca ka* °;
 M *taṃ ca ka laṃbyaṃ tasyāṃdhastāt* ° 4 Bh ° *valaṃbitasyā* ° Bh om.
tasya ° Pr *tasyā* ° *stāt* ° N *khaṭkām*, Bh *gaṣṭvām* for *khaṭvām* ° M *sa i tata*
kedr i śṭyā, Bh ins. *taṃ* before *eka* ° Pr *ekadrṣṭvā* ° Bh *vilokayan* ° 5
 Bh *pūrnṇo* ° 6 Bh *bharati* ° 7 Bh *tatas tenāham ajādvayaṃ gṛhisvāmi* °
 bhNΨPPr *gṛhiṣye*; A with us ° 8 N om. one *gaṇmāse* ° Bh *gaṣṭe* 2
māsi ° N *athāyūtham* ° M *tato ggābhīr* [misread for *gobhīr*], &c., l. 9,
 omitting ° *jābhīr*, &c. ° 10 Bh *mahiṣyā mā* ° M *mahirṣarvadavā* for *mahiṣyo*
mā vā ° Bh *tatprasavāt for vadavā* ° 11 Bh *prasūtam* ° Pr om. all
 between *bhaviṣyanti* and *tasyāḥam*, l. 14 ° 12 Bh *kariṣyāmi* for *sampatsyate* °
 Bh *tataḥ*, om. *ca* ° Bh *kaścit vipro mama* ° 13 Bh *dāsyati* ° Bh *tasyāṃ*
putro janayisyate ° 14 Pr *nā* for *nāma* ° Bh *kariṣye* ° 15 Bh *jāte* ° Bh
gṛhītvā ghoṭakacalatthāyām upaviṣyā ° 17 Bh *saṃpam āgamisyati* ° 18
 Bh transp. : *kopāt vrāhmaṇam* ° Pr *vrāhmaṇam*, with following *daṇḍa* ° Bh
samabhidhāṣye for *abhidhāṣyāmi* ° 19 Bh ° *yā madvacanam* ° 20 NBh
 om. *tām*; but in N, the copyist deletes an anusvāra over *tā* of *tādāyisyāmi* °
 M *tādāhyānyāvasthītena*, Bh *dhyanā* ° 21 P ° *prāhāras* ° M *yam* for *yathā* °
 N *ghaṭāntavarttibhiḥ* ° 22 Bh *saktubhiḥ*, om. *ca* °

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1 After *iti*, ΨPPrM ins. *kathā* ° 8 °, Bh *saptamī kathā* ° flourish ° °
 3 BhHI *laukyam* ° ΨP *apekṣyate*, *y* being almost imperceptibly deleted in
 Ψ by a small stroke ° 4 ΨPPr *camḍabhūpatih*; but see l. 7 ° 7 Bh
adhīṣṭāne for *nagare* ° Bh *nrpatih* ° Ψ jumps from the first *kṛdārtham* to the
 second *kṛdārtham*, om. one of them and all between them; but cop. supplies
 the om. text in marg. ° 8 Bh *asti* for *tiṣṭhati* ° Bh *vānekaśbhakṣabhojanādibhiḥ* °
 9 Bh *kṛdānārtham* ° Bh *tiṣṭati* after *asti*, which has been deleted by cop. °
 10 In bh gloss on *mahānase*: *rasoḍu* ° bhN ins. *ca* before *praviṣya* ° 11
 Pr *bhagyaṣyati* ° In bh gloss on *sūpakārā*: *supāra* ° Bh om. *kāṣṭhādīkam*
agre ° 12 Pr *paśyati* ° Pr *tūdayati* ° 13 bhNAΨPPrM *taṃ* for *tad*;
 Bh (*tat*) and Hamb. MSS. with us, but cp. Introd. p. 32 ° Bh *meṣasūpakā-*
rāṇam ° 14 M *svadalaṃpage* 1, Bh *svādulaṃpaṭo* ° 15 Pr *mahākūpās ca*, Bh
mahāntikopās ° BhHI *yathā āsannenā* (I° *va* for *nā*) *vastunā* ° 16 Ψ om. *tad*

and the following words to *prajvaliṣyanti* incl. in the text, but supplies them in the margin || In bh gloss on *ulmukena*: *ubāḍu* || 17 M *ūrṇāprākāro yeṣāmeṣa sva* || In bh gloss on *ūrṇā*: *una* || Bh H *tad ūrṇāyuh pracuro*, I *tad ūrṇāyaṃ pracuro* for *ūrṇāprastaro* || Bh ins. *vahninā* after *svaḥpandāpi* || ΨP *prajvalaṣyati* || Bh *jvaliṣyati* || 18 Bh *tato* for *tad* || Bh om. *punar aśvakutyaṃ*, ins. *kūḍyaṃ* after *°cartinyāṃ* || Pr *aśvakutyaṃ*; in bh gloss on *aśvakutyaṃ*: *ghoḍāra* || Pr *praveṣyati* || 19 M *trṇāpācuyati jva* || Bh om. *tato 'svā* || bhNAΨPPR *vahnidāgham*, M *vahnidāyam* || Bh ins. *aśvāḥ* after *'dāham* || Bh *prāṣyaṃti* || 20 M om. *etad uktaṃ yathā vānara* || Pr *eva* for *etad* || In bh gloss on *vānaravakayā* (!): *vāṃnarelatela* || 21 Bh *śamyati* || 22 N om. *evam* || After *evam* Ψ *ca*, del. by cop. || After *provāca* Bh ins. *bho* ||

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1 Pr *yatra* for *yo 'tra* || 2 Bh *sa bhaviṣya saṃdigdham* || 5 Bh om. *tathā ca* || 6 bhNΨP (not Pr) *kalahāṃtyāni*, A *kalahāṃ tāni*; BhHI *kalahāṃtyāni* || Bh om. *ca* || 8 M *tāvahaṃ* for *tāvad grhaṃ* || BhHI *vayaṃ* for *vanam* || 9 bhNAΨPPRM *gacchāvāḥ* || 10 ΨPPRM *tena* for *te* || bhNΨPPRM *madoddhataṃ*; ABhHI with *us* || bhNAΨPPRM *acatuḥ* for *ūcuḥ* || 11 Bh *buddhivaiḥkalyaṇ* || Bh *jātaṃ* || N *yena tad* || Bh *yenēdaṃ vadasi* || 12 After *braviṣi*, N ins. *yenedaṃ vadāmi* || Bh *svaḥastena dattāmrta* || NMBh *bhakṣa* || 13 N *kaṭutiktukaṣāyāni*, om. *kaṣāya* and *kṣārāni* || Bh *'tiktām-lakṣārāni* || Bh *vanaphalāni* || 14 Bh *bhakṣiṣyāmaḥ* || Bh *āha* for *provāca* || 15 N *yūthaṃ* for *yūyaṃ* || Bh om. *yūyaṃ* and has *ni* for *nai*. In the place of *yūyaṃ* a blank for four akṣaras has been left in Bh, and this blank has been filled in with *vākya* by another hand || Bh *nitasya* || Bh *tasmād āpata* || 16 Pr *pariṇāma* || 17 M *kulahaṃ* || ΨPPRM om. *svayaṃ* || Ψ *nāvaya-lokayigyaṃ*, *ya* being del. again by cop. || N *ndlokayigyaṃ*, Bh *na valobhayigyaṃ* || 19 Bh transposes the two lines of this stanza || ΨP *maṃtraṃ* for *mītraṃ* || Bh *mītraṃ āpadam āgataṃ* || 20 For *s tāta*, Bh has a blank, filled in by a later hand with *s te je* (read *ye*) || M *kulakayaḥ* || 21 In the place of *sarvān pa* *sa yūthapo* Bh has a blank for four akṣaras, filled in by a later hand with *sa vānara* (!) || 22 N *nagare* for *gate* || Bh *'nyasminn ahaṇi* || Bh *mahānasaṃ* || In bh gloss on *mahānase*: *rosoḍe* || 23 M *pūpakāreṇa*. In bh gloss on *sūpa*: *sūpāra* || Bh *yavat sūdena tādanāya na kimcid āsāditam* || Bh om. *'dagāha*, N *ūrdhahajvalitaṃkṣātam* || 24 N *hataḥ* for *tāḍitaḥ*, om. *so 'pi tena tāḍitaḥ* || M om. *so 'pi tena tāḍitaḥ* || Bh om. *tāḍitaḥ sann* ||

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1 bh *arddhajvalitaśarīraḥ*, corr. by cop. to *arddhajvalaccharīraḥ*; the first reading is that of NBh and Hamb. MSS. (the latter ones reading *tendārd-*

dhajvalitasarīrah), the second one that of ΨPPrM || Bh *pratyāsannāyām* || bhN *kuṭyām* (with gloss in bh: *ghoḍāra*) || 2 M *luṭhitas*, Bh *luṭhamtā* || ΨPPr ins. a second *tatra*, M *tasyām* before *trṇa* || Bh om. 'pi || 3 Bh *kuṭyāntanibaddhā* || N *baddhā*, om. *ca ni* || M *yoṭakā*. In bh gloss on *ghoṭakāḥ*: *ghoḍā* || After *ghoṭakāḥ*, Bh ins. *keci jvalitāḥ* || Bh *keci sphā*, then a blank to *pa* excl., filled in (by a later hand?) with *ṭitasarīrā* || 4 N *āpantāḥ* (read *āpannāḥ*) for *gatāḥ* || M *gatā ṭayitvā* 'rddhadagdhāsarīrā || Bh *kēpi* for *keci ca* || Bh *coṭayitvā* || 5 Bh om. *janam* || M *vyākulaṃ vakṣaḥ* || 6 Bh *saviṣādaṃ* || In bh gloss on *cikitsakān*: *dhāraka* || 7 Bh *bho ucyatām* || ΨP *āsvānāṃ eteṣāṃ* || M *kaścidgyahopasāstrāṇi* || Bh om. *eteṣāṃ kaścid* || N 'samanopāyāḥ, Bh *vahnidāho* || 8 Bh *saṃcitya* || M *saṃcintya pro kūm apratiṣaye* || 10 bh *vaśayānyānām* || N 'samudbhavaḥ, Bh 'samutthitā || 11 Bh *yathā* for *vyathā*, HI a correction of this mistake: *tathā* || M *tināṣem* || Bh *āyāti* || 12 Bh *yāvad ete prak na bhaviṣyanti* || bh *roge* for *rogeṇa*, N *āgatena* for *rogeṇa te na* || 13 Bh *tad ākarṇya* for *tac chrutvā* || Bh *vānarāṇām vadham* || 14 Bh *te sarve* || P *yūthaparis*, NBh *yūthapas* || Bh om. *na* || 15 Bh *svayaṃ naṣṭavān*, with *dr* add. over the line between *na* and *ṣṭa*, for *sākṣād dadarśa* || N om. *tu*; Bh *ca* for *tu* || Pr *seha* || 16 Bh om. *yataḥ* || 17 Bh *dharṣaṇā* || Pr *matrayed*, N *dharṣayed* for *marṣayed* || Bh *yas tu* for *yo 'tra* || Bh *parinirmitaṃ* || 18 bh *satyād* for *bhayād* || N transp.: *lobhād vā* || 19 Bh *kvacit* || 20 Here all our MSS. 'khamḍa' || Pr *ta* for *tatra* || N *yāval lokayati* (om. *nipunatayā*) || 22 NBh *nirgacchati* for *nī' iti* || Pr *cintayā sa nū* || 23 Pr om. *t pa* || 24 Bh *jalamadhye* for *tanmadhyād* || N. 'lālamkṛto for 'lālamkṛtakaṇṭho ||

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1 N *rākṣasas*, om. *niṣkramya* || Bh *provāca* for *tam uvāca* || N *yātra* || 2 N *tad* for *taṃ* || Bh *bhākṣayāmi*, om. *iti* || NM *tad anyo* || 4 Bh *kīyatām* || N *bhākṣaṇe śarīras* for *bhākṣaṇasaktis* || 6 N *badvyanā*, M *brāhmataḥ* || N *śrīlāṣṛlo* for *śṛgālo* || N *mā* || Bh *vānara āha* || 7 bh *sahāsvyaṃtam*, Bh *sahāsthyāntim*, N *sahātyānta*, PrM *sahātyāntam* || Bh om. *me* || 8 M *pracchasi* || ΨP *tac chaparivūram* || M *api taṃ* [added over the line] *vāra* [both akṣaras struck out again] | *kaprapamṇa lobhayitvā sarasi* || Bh *nṛpatim* || 9 Bh *saraḥ* || Pr *rākṣas* || Bh *ratnamālābhūṣitakamṭhas tan nagaram āśāḍya vṛkṣa* || 11 M 'prasādeṣu || 13 N *sūryam a tiraskurute* || 14 NBh *vānara āha* || N *kasmimścid* for *kuṭracid* || M *aranya* || 15 Bh *suguptanagaram*, corr. to *suguptanaram* || NM *vāreṇa*, om. *sūrya* || NBh ins. *praviṣya* before *nimajjati* || M *dhanāprasādād* || M *niḥkrāmyati* || 18 N *yūtham te* for *yūthapate* || N om. *eṣa*; Bh transp. *eṣa* and *pratyakṣatayā* || 19 M om. *matkā*, but supplies it in the next line in this corrupt form:

māsakumṭhasthitayā || 20 BhHI ko 'pi for kam api || N ainam for yena ||
 21 ΨP etat śrutvā || N nṛpatir āha || N yad for gady || 22 N āgamiṣyāmi
 for eṣyāmi; Bh samāgamiṣyāmi for svayam eṣyāmi || N prabhūtaratnamālāḥ ||
 Pr sadyante for sampadyante || 23 Bh kapi āha || N tad for etad ||

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1 N rājya for rājñā || N sotsaṅgam || bhN atha for athavā || 3 P
 rūdhā || After api, N ins. between the second and the third pāda of
 stanza 61: tṛṣṇe devī namas tubhyaṃ yayā vittānvitā api || 1 || 4 Bh akṛtye
 'pi for akṛtyeṣu || N niguyjante || bhΨPPrMBh bhramyante, AN bhrāmyate;
 Hamb. MSS. with us || N ṣugamiṣv api, A dugameṣv api || 7 In the place of
 this line, ΨPPrM have 6 pādas: lakṣādhīpas tathā koṭim [M koṭi] koṭivān rājyam
 icchati || 48 rājyayuktas tathā svarggaṃ [P svargga] svarggād aiṃdratvam [M
 idratvam] icchati || iṃdratvepi hi samprāpte yadrecchā na (P n for na) nirartate
 (Pr 'ti for 'te) || 49 || 8 M om. jiryanti of pāda 2 || 9 In Ψ śro of śrotre
 is somewhat illegible; P netre for śrotre || Bh tṛṣṇā kṛti; H tṛṣṇā kṛpi,
 I tṛṣṇau kṛpi || N taruṇyate for tu na jiryati || Bh om. atra after devā and
 inserts it after sūrye || 12 BhHI deva eka' for yena'kha' || 14 BhH
 ratnamālāṃ || M sarvalokā || Pr prakṛitāḥ || 15 NBh om. ca before tena ||
 Bh om. iti || 16 N jumps from the first uvāca to the second uvāca (l. 18),
 om. one of them and all between them || 17 M om. kim iti ciraya || Bh
 yūthādhīpate || Bh transp.: me erijanaḥ (!) cirayati || 18 Bh 'nṛpate || N
 rākṣasena salile bha' || 19 M 'salivasthona || N sopitaṃ || N 'kīraṇotthenā
 bha' || 20 NBh ins. mayā after sādhitam || ΨPPrM svāmīti matvā;
 Hamb. MSS. and Bh with us || 21 N na for nātra || 22 N simhate,
 PrBh hīmsate || Bh pratihīmsate || 23 Bh transp.: tatra doṣaṃ na || M
 vāt(a ?) for tatra || N om. yo. || P om. duṣṭe || N samācāret || 24 N tatas
 for tat || M sama, N samam for mama || N bhavati for tava || iti ||

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1 Pr śokāviṣṭa || N kośādhīṣṭaḥ, putting this after tvaritapadaṃ ||
 bhNΨPPr yathājātam; ABh with us || Pr pratiniṣṭa, ΨP pratiniṣṭya ||
 2 ΨPM svṛtto, Pr svṛto, for svṛpto || 3 M tānaṃdam for sū' || 4
 N hataśatruḥ, Bh hataśatrum, H hataḥ śatrum, I hataḥ śatru || 5 Bh
 vikitam for bhavatā || N vānaraḥ || 6 BhHI om. ato 'ham brāvaṃmi || Bh
 kāryam ityādi for karma, iti || Bh adds aṣṭamā kathā, ΨPPrM kathā || 9 ||
 7 Bh bho bho || N tām for mām; Bh om. mām || 8 N om. yāsyasi || 10
 M tyaktvāpadaṃ || 11 M om. pāpena || N narakaṃ || 12 Bh svarūpa-
 siddha āha || N śaktiṃyas, Bh śaktiśaktas || 13 Bh etatra for etac ca ||
 ΨP manuzāṇām a' || 14 Bh om. ca after nāsti || N kācid || 15 Bh

om. *tava* || N °bhrameṇa vedanayā || 16 bhNAΨPPrM *yadi* for *yad*;
 BhHI *yat* || N *ita svasthānam* || Bh om. *apy asmākam apy* || 17 N om.
 'yam, having a deleted *yo* before *anartha* || NPMBh *athavā* for *atha* || 19
 N *vānaraḥ* || 20 M 'sti for 'si || N *grhīto siddhikālena* || N *palāti* || 21
 NΨPPrM *cakradharaḥ prāha*; Hamb. MSS. and Bh with bh ||

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2 Bh *adhiṣṭāne* for *pure* || M *bhadrasenāma* || 3 Bh *ratnāvati* for *ratna-*
vati || N om. *hartum* and the following words to *hartum* (excl.), l. 5 || 5
 Bh *suratā*° for *tatsuratā*° || 6 N *avasthānam paṃkajavarādibhir* || M
 'jvarādir || 7 N *ātmanas* || 8 N *sakhi paścād ika*° || 9 N *grhakone*
 for *yam*; Bh om. 'yam; P om. all between *rākṣaso* and *vyacintayat*, l. 10 ||
 N om. *kimcid* || 10 N °vidhātum || 11 Pr *tathā 'thyaḥ*, N *taḍnyaḥ* ||
 12 M *hitum* for *hartum* || M *na śaktoti* || N om. *tat* || 13 Bh *asvarūpaṃ* ||
 N *asvarūpaṃ kṛtvāśvarūpamadhyastho* || Bh *kṛtvā madhyastho*, H *kṛtvā madhyā-*
sthām, I *kṛtvā madhyasthām* || PrBh *nirīkṣye* || M om. *kimrūpaḥ* || N
kimprabhāṣaḥ || NBh om. *saḥ* || 15 Pr *nīśamaye* || N *r aśvāgāre* for
grhe || 16 N om. *taṃ* || N *rākṣasāśvabharataram* || 17 NBh
avalokya for *dṛṣṭvā* || In bh gloss on *khaṭinam*: *cokaḍu* || ΨPPrM *mukhe*,
 om. *tan*. Hamb. MSS. and Bh with bhN || N *saṃārūṣṭaḥ*; then again the
 same sentence with the readings *rākṣasāśvaṃ* and *saṃārūḍhaḥ* || 18 Bh
 om. *nūnam* || N *eva* for *eṣa* || N *tuṣṭam* || 19 Pr *ko*, N *kośchān* for *kopān* ||
 M *abhāgataḥ* || 20 N *vicintayat* || M *cintayan aśo* || ΨPPrM 'śvāpaha-
rakeṇa || N *sāśvātena* for *kaśā*° || 21 Bh ins. *taṃ* after *gatvā*, omitting it
 before *sthirī*° || Bh *khaṭinākarṣaṇāt* || 22 N om. *tad* || N *tat* for *tadā* ||
 23 bhNAΨPPrM *vegātivegam*. Hamburg MSS. *vegāt vegam*, which was
 also the reading of some MS. previous to Bh, which has *vegāt gavagam* for
vegāt vegam, Simpl. h and Bühler *vegād vegataram*. See above, p. 85 ||

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1 bh *tathā ca gaṇita*°, Bh *tajyathā agaṇita*° for *tathādvagaṇita*°; N *tathāgaṇita-*
khaṭinākarṣaṇavākyaṭ | *cauras* || M *vairas* for *cauras* || 2 Bh *anena aśvā*° for
etenāśvā° || 3 N *pātaṃ* || 4 Bh *tadā*° for *tatrā*° || 5 Pr *cintayati i*° ||
 Bh 'śvarūpo *rākṣaso* || 6 M *vairopi* || Pr *vaṭaprahāram* || 7 NBh ins.
tau after *api* || 9 ΨPPrM *vane* for *vaṭe*, but in Ψ corr. to *vaṭe*, the inferior
 part of the vertical *n*-stroke being effaced, but still well visible, so that *ṭe*
 could possibly be read as *the*. The copyists of P and of the original of
 M evidently thought the original *akṣara* to be *the*, corrected subsequently
 to *ne* || 10 M *naśaṃtaṃ* || N om. *bhoḥ* || N *eva* || N *kīlaka*° for *ālīka*° ||
 11 N *pranasyati* || bhΨPMBh Hamb. MSS. *bhākṣyaṃ*; PrA with us ||

N *bhakṣyeyam mānuṣaḥ* || ΨN *bhakṣatām*, in Ψ corr. to our reading || 12
 Bh *svaṃ rūpam* || N *skhalitagati nirvṛtaḥ*, BhHI *skhalitagatir* (H om. r)
nirvṛtaḥ || 13 Bh *upary upari vānarasya* || 14 N *laṅbhāyāmāna* || 15
 Bh ins. *taṃ* after 'pi || Bh *rākṣasād apy adhikaṃ*, N *bhakṣastābhyadhikaṃ* ||
 16 Pr *ayuktavān for apy u* || Bh om. *apy* || N *nirantara*; Bh om. *nitarām* ||
 M *nimṛlitānyatā rdamtān* || 17 bhBh *niḥpiḍayan*, NΨPPr *Hamb. MSS.*
nipiḍayan, M *nipiḍadrayan* || Pr *tiyati for tiṣṭhati* || Pr *ta for taṃ* || 18
 N *tathāsvarūpam*, Bh *tathāvastham* || NΨPPrM om. *enam* || 19 In the
 place of this śloka, Bh has only: *yādṛti badanacchāyēti*, adding: *navamī*
kathā || N *drṣṭyāte* || N *vānaraḥ* || 20 N *gṛhītepi līkālana* || After
 this śloka ΨPPr add. 10 *kathēti* || || 21 M om. all between *punar* and
atra next line || 22 Bh *gacchāmi for anu* || N *ava for atra* || M *'malam*
for 'phalam || 23 N *cakradharaḥ prāha* || Bh *bho kīraṇam* || N *trākā-*
raṇam || N *tayor for nayo*; M *nayo 'ta vayo vā*; Bh *nayo 'py. anayo jāyate* ||
daivavaśāt || *śu* || 24 M *devavaśā* || Pr *ṭṇam for nṛṇām* || Bh *nṛṇāpa-*
tiṣṭati; NPPr (not Ψ) *upatiṣṭati*, in Pr corr. to 'te ||

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1 ΨPPrMBh *tristānī* [Ψ *stristānī*, Pr *stristārī*] *rājakanyakā*; Hamb. MS.
 H with bhN (our text), I with the other MSS. || 2 Bh *yānti* || 3
 ΨPPrM *svaṃ nāmasiddha* || N *prāha* || 5 M *madhuraṃ for madhupuram* ||
 N *tasya for tatra* || 6 Bh *atha for tasya*, inserting *tasya* after *kadācit* || M
kadāci stānī kanā || ΨP *stristānīm* || 7 ΨPPrM *jñātvā śrūtvā ca for śrūtvā* ||
 8 ΨPr (not P), N *ayam* || Pr *ya for yathā* || Bh *kaścid eva na* || After
chrutvā, N inserts the stanza: *yaḥ satatam paripreçhati | śṛṇoti satatam vā-*
kyam avadhārayati | tasya divākarakirāṇe nilānīm vivarddhate | prajā || 9 bh
āha || N *etat jñāyate* || Bh *nyājyam* (for *nyāyayam*, and this a blunder for
anyāyayam) for *jñāyata* || N *niṣṭhakanīṇā* || 10 NΨPPr *stristānī* || N
rājakanyā || Pr *vrahmanāt*, N *brāhmaṇān* || Bh transp.: *āhāya vrāhmaṇāḥ* ||
 Pr *prahrvyā* || 11 PrBh om. *yataḥ*, but Pr *caḥ for ca* || 12 Pr *prṣṭa-*
kena || 13 Bh *rākṣasena gr* || N *trastān for prasnān* || ΨP *purāḥ*, with
 2 after the stanza || 16 N *kasmimścid* || Pr *kutraci ranje* || N *camḍa-*
śarmā, M *camḍrakarmā* || Bh om. *nāma* || Bh ins. *tu* after *ekadā* || ΨPPrM
 ins. *ca* after *tena* || 17 Bh *viprah* for *brāhmaṇaḥ* || After *brāhmaṇaḥ*,
 N inserts the śloka *aṃdhakaḥ kubjakaś cāiva tristānī rājakanyakā | te trayo*
nyāyataḥ siddhāḥ sāmukhile vidhātari || 1. This is a variant of stanza 69 || N
samāhitaḥ || 18 N *bhayatrastam for bhā tam* || 19 N *kamalodarasu-*
darau, PrM *kamalodarasaudarau*; Bh *kamalakomalau* || 20 N *kathaya*, Pr
kathayam for katham || Bh om. *bhāvataḥ* || 21 N *rākṣasa prāha* || N
arddhodvanam || Bh *na hi arddhodite 'haṃ kadāpi bhramīm padbhīyām apr*, HI:

na hi arddhoditēhaṃ kaddpi [I ta° for ka°] bhūmīm padbhyāṃ sprśā [I adds ṃ]-
mi; Pr a for api || 22 Bh om. me || N brāhmaṇa, om. 'py || Bh mokṣa-
syōpāyaṃ ||

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1 N tena for tato || N rakṣasābhikṣitaṃ || MBh om. bhoḥ || 2 ΨPM
devatārcanaṃ || N sarasān || 3 M ta for tāvat || Bh om. tvayā || N
nātaḥsthāt || 4 After tathānuṣṭhite, gloss. of bh ins. rākṣase || Bh ins. eṣa
before devārcana° (sic Bh) || NBh eva for eṣa || 5 Pr bhakṣayati || N
drutaṃ, Bh satvaram for drutataram || M tata drutaṃraṃ gatvā drutaram
gacchāmi || bh anudhvānapādo, Pr anuddhānapādan, Bh anuddhatapādo, H
amuddhatapādan, I amuddhatapādo || 6 NBh mama for me || Bh ins. pi
after rākṣaso || 7 Bh prṣtato, om. tat || 8 After iti, ΨPPrM add.
kathā || 12 ||, Bh daśamī kathā || flourish || 9 bh ins. tad after tasya ||
Bh vacam || Bh ākurṇya || Bh viprā for brāhmaṇāḥ || 10 ΨPPrM bho
vrāhmaṇāḥ strītanī || Bh mama || 11 Bh vā na hi for na vā || M to for
te || Bh te ūcuḥ || 12 ΨPPrM om. the first vā || M ca for the second
vā || Pr saḥ for sā || Bh kanyātra sā || 13 Bh bhaved bhartur vināśāya ||
Pr dīnāśāya || Pr 'nidhānāya || ΨPPrM vā for ca || 14 Pr tvayā for yā ||
N yāmti || 15 N ins. ca after pitarāṃ || N om. sū || Pr sādabhutam for
sū drutaṃ || N nāgra || Bh śamsayaḥ || 16 N meva for devaḥ || Bh yaḥ
for yadi || 17 N tatas for tat || Bh om. tat || N dattā || N niyojayi-
tavyēti, Bh niyoctavyēti || 18 N kāladvayā° || N transp.: bhavati, kṛtā ||
Bh lokadvayavi° || Bh na for kṛtā || N om. tad || 19 N paṭaḥghoṣaṇam
āropayām āsa; Bh akārayat for ājñā° || 20 Bh yaḥ ko 'pi for aho ||
NΨP (not Pr) strītanīm || Pr rājñā || bh rājakanyakām || Bh kanyām for
rāja° || Bh om. yaḥ before pari° || 21 N karoti || Bh deśāt pravāsayati ||
N evaṃ ghoṣaṇāyām || 22 Bh prabhūtaḥ kālōtītaḥ || NBh om. ca || Bh
udvāhate || 23 Bh guptasthānasthitā, N guptasthānaṃ sthitā, ΨPPrM gupta-
sthānaṃ sam° || bh yauvanam abhimukhī || M sājājñe, N jajñe || M sthī for
'stī || N om. ca ||

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1 N yaṣṭigrāhikujas || M ṣaṣṭigrāhī || Bh kubjakaḥ || N tiṣṭati sahāyaḥ ||
NBh paṭaḥaśābdam || N tamprayete, Bh manṭrayataḥ || M syasyate, Bh
prehyate || Bh om. paṭaḥaḥ || 2 Bh yataḥ for yadi || M kanyastā, Bh kanyā ||
3 Bh gacchati for vrajati || Bh kanyā° for kanyakā° || 4 Pr tatas ca for tad asya ||
N dāridrotthakṣeparyanto; Bh dāridrotthasya keśasya (!) pa° || 6 Bh ladyā ||
7 Pr prāṇāḥ tamkaḥ || In bh, tamkaḥ has been corrected by corr. into 'jāṃgaḥ ||
M prāṇonāṃgapavana° || N vilāsi, Bh vilāsāḥ || 8 bh surugurunatīḥ, corr.

by cop. to *suragurunatiḥ*; M *guru*, om. *sura* || 10 N °*tvā amḍhakena* || NBh om. *āha ca* || 11 N *rājaputair* || Pr *rājñam* for *rājñe* || 12 N *devapramāṇam* || Bh *rājā āha* || N om. *bhoḥ* || 14 bh PPrM *kuṣṭo*, N *kubjo*, A *kuṣṭa*. Cop. of bh deletes o—writing *कुष्ट*—without another correction. In Pr *kuṣṭo* has been corr. by cop. from *kuṣṭi*; Bh *kuṣṭi*; PPr *vāntyaḥ*, A *vāntyaḥ*, M *vāntyaḥ*, all these MSS. om. *pya* || bh N *vān* for *vāpy* || 15 N *salakṣa* || N *viśeṣataḥ* || 16 N *rājādesāmtaram*; Bh *rājājñayā* for *rā*° *eva* || After *eva*, P breaks off || M *puruṣair* for *rājā*° || N *gatvā* for *nītvā* || 17 Bh om. *tristānī* || 18 N *yānapānam*, Bh *yānapātre* || N ins. *sa* *kaivarttā* for *kai*° || N om. *bhoḥ* || 19 After *adhiṣṭhāne*, Bh *trayo* 'pi *moktavyā* for *sa* 'yam a° *dhā* || N *gatvā* for *nītvā* || M *ādhyo* for *andho* || 20 After °*nuṣṭhite* Bh: *te gṛham mūlyendāya*, &c., l. 21 || M *ārādya* for *āsādya* || 21 P *adhaḥ* for *andhaḥ* || 22 Bh *kubjakaḥ* || 23 PPr *stristānī* || bh *sa*, corr. to *saha* by corr. || Pr *vilagnāḥ*, PM *vilagnā* for *vinastā* || NBh om. *ca* || 24 M *dyam* for *gyady ayaṃ* ||

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1 Pr *kāle* || Pr *na yātāḥ* for *nayāvaḥ* || N transp.: *yena viṣaṃ* || N om. *tad* || 2 Bh *yena tathā amuṃ*, *tā* a being written by a later hand on some effaced akṣara || *mṛta* (for *mṛtaḥ*) written in bh by corr. on a blank left free by cop. || 3 Bh *tam ādāya* || M *pradṣṭamanāḥ* || Bh *gṛham* || 4 Bh *āgāya* || N m for *tām* || M *labdhvā* for *labdho* || *kṣeṇasarpāḥ* | *tad enaṃ* written in bh by corr. on a blank left free by cop. || 5 M °*vasubhikḥ* || Bh *gatanetrāya* || 6 N *kathayī*, Bh *miṣeṇa* for *kathayitvā* || Bh *prayaccha* || bh *saṃ*; then *prayaccha* | *yena drāk*, written by corr. on a blank left free by cop., who continues *g vipadya* (corr. adds *ta*) *iti* || 7 N *hṛdamārggaṃ* || bh *pratisthitāḥ*, NBh *prasthitāḥ* for *prati pra*° || N *copi tam kr*° || 8 bh *khamākrtya* . . . *svasthālyāṃ*, the blank being filled in by corr. with *sarvaṃ* || Bh *sthālyāṃ*, omitting *satakra* || N *culhīrmastakam* || 9 N *svagṛhaṃ*, Bh *sva* for *svayaṃ* || bh °*vyākulitayā*, N *gṛhavyāpārākulatayā* || Pr *praśrayam*, om. *sa* || Pr *iham* for *idam* || 10 N *tavdhiṣṭān* || Bh *matsyān ānīya*, °*n ā*° being written as one syllable and *virāma* being added under *nā* || N *pacatī* || 11 M *a* for *ahaṃ* || N *gṛhavyāpārakaram* || Bh *bhāvān* for *tvam* || 12 N om. *darvīm* || N *pracalaya*, Bh *pracālayatu* || Bh *hṛṣṭamanāḥ* || 13 PPr *sprkvaṇī*, M *syṛkka-ṇīm*. Gloss. in bh: *jībhehoḍa* (?) *cāṭeche* || Bh *praliḥan* || N om. *darvīm* || Bh *darvīm ādāya tām* || N *samādāya* || N *tāvat* for *tām* || Bh *cālayitum ārabdhaḥ* || P *prayālayitum*, N *pracalayitum* || 14 N *ārādhaḥ* || Bh *tām atha cālayito* || N *pracalayato* || Bh *viṣagarbheṇa bāpṇeṇa* || 15 Bh *mamda-mamdam* for *śanaiḥ śa*° || bh M *agalata*, Hamb. MSS. and PPr with us || N *agamat*; Bh *aga*[hole]t; A *amatatā*, a misreading for *agalata* with following *daṇḍa* || N *ava* for *eva* || N ins. *kṣaṇam* after *guṇam* || 16 N *manvamāno*

vā vi° ॥ In bh gloss on *bāṣṭa*°: *bāṣṭa* ॥ Bh *vāṣṭagrahaṇam* ॥ PrN *spṛṣṭa-dṛṣṭir* ॥ 17 P *paśapanti* for *paśyati* ॥ N *sthālyamadhye* ॥ Bh transp.: *kevalāni kṛṣṇa*° ॥ 18 N om. *tato* and the following words to *tat* (l. 19) excl. ॥ Bh *tato*° *cintayat* ॥ P *maśyāmīṣam*, Bh *matsyamāṣam* ॥ 19 Bh *tan na jānāmi tristanyās ce*° *idaṃ samyak kiṃ vā* ॥ 20 N *tristanyāś*, Pr *strimsta-nyāś* ॥ 21 N *madvāprāyaśika upakrāmāyemaṃ* ॥ Bh *madvadhāya prakramo* ॥ N *aśdhanyasya* ॥ NBh om. *vā* ॥ 22 Bh om. *sa*; PPrM *saṃ* for *sa* ॥ N *nigrahayan*, Bh *gopāyan* for *nigūhayan* ॥ 23 N *ālimgya cumbanādibhiḥ* ॥

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1 NBh *apasyat* ॥ Bh ins. *anirīkṣyamāṇa iva* before *saṃpam* ॥ 2 N *śarīrabalaṃ samīkṣya musta*° ॥ Bh *°rthyā....stakopari pari*°. A later hand writes *śasya* on the blank, where one akṣara has been worn off ॥ Pr *°samarthyās tanmastakopari* ॥ 3 bhPrA *paribhramya*, P *paribhrammya*, M *bhramya* ॥ N *ca* for *taṃ*; PPrBh om. *taṃ* ॥ M *tīstanām hṛdaye*, Bh *trīstanāhṛdayasya* ॥ N *atādayat* ॥ bhPPrA *kubjakasārīre pra*° ॥ 4 bh *trītyaḥ stano* ॥ Bh (later hand writing on some effaced akṣara) *ti* for *°ntaḥ* ॥ Bh *prṣṭadeśe ca stanaśparsāt kubjaḥ saralatām gataḥ*; N *prṣṭadeśe ca stana-epṛṣṭāt* ॥ PPrM *prṣṭapradeśaḥ stana*°, but in Pr, *ḥ* added over the line by cop. ॥ N *kubjaḥ*, PPrM *kubjakasya* ॥ 5 NPPrMBh *saratatām*; but Hamburg MSS. with bh ॥ 6 PPr *kubjakaś caivēti* ॥ PPrM add *kathā* 11, Bh *ekādaśamī kathā* ॥ N *śvarṇasiddhāḥa* ॥ 7 NBh *uktam* for *abhīhitam* ॥ N *daivākṛtātayā*; Pr *devā*° ॥ 8 N *āpadyate* ॥ 9 *tyāgyo* has been lost in Bh by a hole, after which the MS. has *ḥ* ॥; Pr *tyāgyo* for *tyāgyaḥ* ॥ NBh *madvākyaṃ* ॥ Bh *akurvato* ॥ 10 bhPPrM *śvarṇa*(Pr *°rṇa*° for *°rṇa*°) *siddha*(new line in bh)m *anujñāya*. ANBh with us, but in Bh *taṃ* and part of *nu* worn off ॥ 11 PBh *nivṛttaḥ* (Bh om. *ḥ*) for *prati*° ॥ bh flourish before *iti* ॥ N om. *iti* ॥ After *iti*, Bh ins. *dvādaśamī kathā* ॥ 12 A *śamātha* for *śamāptam* ॥ In Bh, *par* worn off ॥ bhA *aparīkṣākāritā* ॥ NBh *aparīkṣitākāritvaṃ* ॥ PM *ādyaḥ ślokaḥ* ॥ 13 In the place of this śloka N has only *kudrṣṭam kuparijñātam iti*, Bh *kudrṣṭam kuparijñātam cēti* ॥ Bh om. the rest of the text. In its place N has: *śamāptoyam graṃthāḥ* ॥ ॥ *iti śrīviṣṇuśarmaviā* [११] *racitaṃ paṃcākhyaṇam śamāptam* ॥ As to the copyists' colophons of N and Bh, cp. the end of the 'Variants' ॥ A has all the stanzas of the praśasti; I give all its readings. A *kudrṣṭam* ॥ 14 A *ta bhareṇa* ॥ After *kṛtaṃ*, PPrM ins.: *evaṃ kathā 77 sūktāni ca* ॥ 646 ॥ A 119 for 5 ॥ 15 bhPPr *paṃcatamtrāparanāparanāmakaṃ*; A with us ॥ 16 A *°yuktām* ॥ M *viṣṇu*°, om. *śrī* ॥ 17 M *parakāraḥ* ॥ A *joyeta* ॥ 18 PPrM om. all between stanzas 1 and 7 ॥ 26 bh *°prabhu*° for *°prabha*° ॥ A *°candraprabha*, then an unfinished *pta*, then *śrīnivṛḍhaḥ* ॥

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1 A *kkacana* || A °bhogi for °yogi || 2 bhA *saṃasti vi*° || 3 A *rohini*° for *manmatha*°, and °*viśeṣasya* || 4 bh *lakṣma*, A *lakṣmāḥ* || 7 bh °*madā* for °*padā*; A with us || 8 In the place of *siktā mayā*, bh has a blank filled in by corr. with *saṃprāpya bhū*, and *mi* written on the superior margin || 9 A *paṭ* for *ṣaṭ* || In P, *tāni ca* and part of *grāṃ* are lost by a hole || 10 Pr *gaṇita* || M *ślokaśaṃkhyā* 3 || 11 Stanza 8 is missing in bhPPrM || In A this line runs thus: *caṃḍramunibhāṇacaṃḍre varṣe kārṭti-kasitadvitīyāyām*; our text gives the reading of $\Pi^1\Pi^2\Pi^3$ ($\Pi^2\Pi^3$ °*vāṇa*° for °*bāṇa*°; $\Pi^1\Pi^2\Pi^3$ °*varṣai*°) || 12 $\Pi^1\Pi^2\Pi^3$ om. °*dhiṣṭhito*, reading *vudhaiḥ*. Between *pratiṣṭhito* and *vudhaiḥ* Π^2 ins. *trāṭva śāstram iti su* ||

The COPYISTS' COLOPHONS of our MSS. run thus:—bh: *iti paṃcamam ākhyānakam samāptam* || flourish || || *saṃvat 1468 varṣe mārggaśiṣṇamāse śukla-pakṣe dvādaśī dine adyēha śrīVīramagrāme mahārājādhirājāśrīKāhnaḍadevavi-jarājye amātyaMahāmsalaśāpratipattan SatyapurajñātīyaVā*(corrected from *Josī*, and with an *i* inserted before *vā*)*ñjanārddanaśya bhrātrJosīharadevaśya vinodāya śrīGauḍajñātīyaMahāṃkesavaśutaMahāṃgopālena paṃcākhyānakam nāma nītiśāstram lilikhe* || flourish || *iti paṃcākhyānakam nītiśāstram samāptam* || flourish || || *śivam astu sarvajagatu* || || *lekhakapāṭhakayoḥ śivam* || flourish || *yāval lavaṇa-samudro yāvan nakṣatramamḍito meruḥ* | *yāvac caṃḍrādityau tāvad idaṃ pustakam jayatu* || 1 || || flourish || || || N: *saṃvat 1855 varṣe śāke 1720 pravartta-māne karttika* *śu*[*śu* corr. by cop. to *va*] *di 8 gurau lipi śubham* | *Mahāṃdhapu-ranivāsina śrīGauḍajñātīyaddave KāśināthātmajaHarinaṃdākhyaena liṣitoyam* [corr. by cop. to *liṣitam*] *śubham* | *aparam pustakam vikṣya śodhanīyam eadā budhaiḥ* | *hinādḥikair svarair varṇair asmākam dūṣaṇam na hi* | 1 | *trīṇy āhur avadānāni gūṇaḥ prthvī sarasvatī* | *narakād uddharanty ete japavāpanadohanāt* | 2 | *svārtham parārtham ca likhītyam grāṃthah* || || *śrī* || ||; A: *iti paṃcākhyānam samāptam* || *Śivasūṃḍarena likhītam* || *saṃvat 1874 varṣe āśvadi 9 sukre* || P: *yādṛ-ṣaṃ pustake dṛṣṭam* | *tādṛṣaṃ likṣitam mayā* | *yadi buddham abuddham vā mama doṣo na dṛyate* || 3 | *bhagnapṛṣṭikaṭagrīvā* | *baddhadṛṣṭir adhomukham* | *kaṣṭena likṣi-tam śāstram* | *yatnena paripālayet* || 4 || *saṃvat 1837 varṣe prathama āṣāḍhavadī* | 1 | *bhaume pustikā lakṣitam* || *śubham bhavatu* || *prathame kathā* 29 || *dvitīye* 7 || *trītye* 15 || *caturthe* 12 || *paṃcame* 12 || *evam kārā kathā* 75 || flourish || *prathame śūkta* 388 || *dvitīye śūkta* 84 || *trītye śūkta* 67 || *caturthe śūkta* 51 || *paṃcame śūkta* 56 *evam kārā śūkta* 646 || flourish || *śubham bhavatu* || M: *kathā* 29 | 7 | 15 | 12 | *evam* 75 [cp. colophon of P] *śūkta* 388 || 51 | 56 || *śrī eṃcam* [for *evam*] 646 | *śrī* || || flourish || *śrīḥ* || || flourish || || flourish || || || Pr has no colophon || Bh: *śivam astu sarvajagataś cēti* || *śrīsaṃghaś* | *ciraṃ nampyāt* || *śrībhagavatītripurā mama manīṣitam* || *yī(?)ya(?)rttu* || *khalāḥ vilayaṃ yāntu* ||

āciraṃ tiṣṭatu pustakaṃ ॥ 28 flourishes ॥ *Muparāgakalasaparvanātha* ॥ ॥ Φ :
iti pañcākhyānaṃ samāptam iti ॥ flourish ॥ ॥ samvat 1661 varṣe jyeṣṭhamāse
śuklapakṣe 2 dvitīyāyāṃ tithau guruvāre śrīVikramapuramādhye liṣatam idaṃ
 ॥ flourish ॥ *rājādhirājaśrīRāyasithajīvijayarājye* ॥ flourish ॥ ॥ yādṛśaṃ pusta-
kaṃ dr̥ṣṭvā tādṛśaṃ liṣatam mayā yadi śuṃ asuddhaṃ vā mama doṣo na dīyate
 ॥ 1 ॥ flourish ॥ *śubhaṃ bhavatu* ॥ ॥ *kalyāṇam astu* ॥ ॥ flourish ॥ ॥

bhN,A,PpM; Simpl.Bh

INDEX OF STANZAS

In the following Index, complete references are given to the text, printed in HOS., vol. 11, and to the edition of the *textus simplicior* (Simpl.) of the Pañcatantra by Kielhorn and Bühler. Occasional references are given to the same text as contained in the Hamburg MSS. (HI). *Kathāsamgraha*-stanzas are marked with an asterisk, *ākhyāna*-stanzas with a dagger.

- akāraṇāviṣkṛtavairadārūṇād* I. 275.
**akālacaryā viṣamā ca goṣṭhī* I. 280.
akulīno 'pi mūrkhō 'pi I. 111. Simpl.
 I. 148.
akṛtatyāgamahimnā Simpl. II. 69.
akṛte 'py udyame pumsām II. 61. Simpl.
 II. 74.
akṛtyaṃ na'iva kṛtyaṃ syāt IV. 36.
 Simpl. IV. 40.
akṛtyaṃ manyate kṛtyaṃ II. 148. Simpl.
 II. 144.
akṛtvā pauṛuṣaṃ yā śrīḥ IV. 66. Simpl.
 III. 147; IV. 118.
akṛpaṇam aśaṭhaṃ acapalaṃ II. 114.
akleśād iva cintitam Simpl. III. 8.
agamyān yathā pumān yāti Simpl. I. 370.
agnihotrāphalā vedāḥ II. 150. Simpl.
 II. 147.
aghaṭitaḥghaṭitam ghaṭayati II. 155.
ajā iva prajā mohād I. 177. Simpl. I.
 219.
ajātamṛtamūrkhēbhyo Intr. 2. Simpl.
 Intr. 2.
ajādhūlir iva trastair Simpl. II. 100.
ajām iva prajāṃ mohād, see *ajā iva*.
ajñātavivadhāsāra Simpl. III. 41.
ajñātāḥ puruṣā yasya Simpl. III. 159.
ajñānāj jñānato vāpi II. 175. Simpl.
 II. 169.
ata eva nīpyate 'dharo, see *madhu*
tiṣṭhati vāci yojitām.
ata eva hi vāñchantī IV. 38. Simpl.
 IV. 42.
**atitṛṇā na kartavyā* II. 59. Simpl.
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**atilobho na kartavyo* V. 15. Simpl.
 V. 22.
atisaṃcayalubdhānām II. 128.
atītalābhasya ca rakṣaṇārthaṃ Simpl. II.
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attum vāñchati śāmbhavo Simpl. I.
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atyucchrite mantriṇi pārthive vā I. 221.
atyukṭe ca raudre ca, see *apy ukṭe*.
ṭatha kṛṣṇā dīśaḥ sarvā III. 125.
ṭatha tasya taroḥ skandhe III. 128.
atha ye saṃhatā vrkṣāḥ III. 46. Simpl.
 III. 59.
adesukālaṅgham anāyatikṣamaṃ III. 100.
 Simpl. III. 112.
ṭadyaprabhṛti dehaṃ svam III. 155.
adhano dātukāmo 'pi Simpl. II. 102.
adhigatāparamāṛthān paṇḍitān I. 73.
adhite ya idam nityaṃ Simpl. Intr. 6.
 see *yo 'traṭṭat pāṭhati nityaṃ*.
adhodṛṣṭir bhavet kṛtvā, see *kampamānam*
adho 'vekṣi.
adhyardhād yojanaśatād, see *sapādād*.
anantapūram kila śabdasūtram Intr. 4,
 Simpl. Intr. 5.
anabhijño guṇānām yo I. 61. Simpl. I.
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anarthitvān manusyaṅām Simpl. I. 142.

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- †anāgataṃ bhayaṃ dr̥ṣṭvā II. 10.
- *anāgatavatīm cintām V. 53. Simpl.
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- *anāgatavidhātā ca I. 326. Simpl. I.
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- anādiṣṭo 'pi bhūpasya Simpl. I. 88.
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hi karyānām.
- anārambho hi karyānām III. 114.
- anāvṛṣṭihate deśe Simpl. II. 53.
- anicchato 'pi dukkhaṇi II. 156.
- anindyaṃ api nindanti Simpl. II. 156.
- anuyuktā hi śācivye, see anuyuktā hi
śācivye.
- anirvedaḥ śriyo mūlaṃ I. 332. Simpl.
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- aniscitair adhyavasāyabhīrubhiḥ III.
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- aniṣṭaḥ kanyakāyā yo Simpl. IV. 73
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- anuyuktā hi śācivye I. 219.
- anūdhā mandire yasya Simpl. IV. 67.
- anṛtaṃ satyaṃ ity āhuḥ Simpl. I. 186.
- anṛtaṃ sāhasaṃ māyā I. 143. Simpl.
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- anekadoṣaduṣṭo 'pi I. 227. Simpl. I.
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- antar viśamayā hy etā I. 150. Simpl.
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- antaḥsārair akuṭilaiḥ I. 96.
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- antyāvasthāgato 'pi Simpl. IV. 110.
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- apamānaṃ puraskṛtya Simpl. HI, III.
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- apasūrasamāyuktaṃ III. 110. Simpl.
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- apāyasamdarśanaṃ vipattim I. 47.
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- api kāpuruṣo bhītaḥ I. 112. Simpl. I.
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- api vīryotkataḥ śātrur Simpl. III. 186.
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- api sampūrṇatāyuktaḥ, see sampūrṇendpi
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- api sammanāsamāyuktaḥ I. 115. Simpl.
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- api sthānavad āśinaḥ Simpl. I. 49.
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- api svalpaṃ asatyaṃ yaḥ I. 91. Simpl.
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- aputrasya gṛhaṃ śūnyaṃ, see śūnyaṃ
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- apūjito 'tithir yasya IV. 5.
- apūjyā yatra pūjyante III. 173.
- apṛṣṭas tasya tad brāyād I. 49.
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*upāyaṃ cintayed vidvān I. 393. Simpl.
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*upāyena hi tat kuryād I. 159. Simpl.
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ekasya karma samvṛkṣya Simpl. I. 342.

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- **ekodarāḥ prthaggrīvā* II. 6. Simpl. V. 101, 102.
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†evaṃ uktvā sa dharmātmā III. 150.
evaṃ manuṣyam apy ekaṃ III. 47. Simpl. III. 55.
†eṣa śākunikaḥ sete III. 136.
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śattāni.
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†kapotadevā sury āsa, vol. xii, p. 49 ff.
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†kaścit kṣudrasamācāraḥ III. 121.
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kāke śaucaṃ dyūtakāreṣu satyaṃ I. 110. Simpl. I. 147.
kāce manir manau kāco Simpl. I. 77.
kāmaryājam upetya, reading of Simpl.
HI for dhyānavyājam u°.
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kāraṇān mitratām eti II. 26. Simpl. II. 31.
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kārttike vātha caitre ca III. 31. Simpl. III. 38.
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kāryāny arthāvamardena I. 224.
kāryāny uttamadaṇḍasāhasaphalāny I. 357. Simpl. I. 376.
kālāḥ saṃnikhātāpāyaḥ, see kāyaḥ saṃ°.
kālātīkramaṇaṃ vṛtter I. 116. Simpl. I. 154.
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- †*kim krandasi nirākṛanda* IV. 27. Simpl. IV. 29.
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kim bhāṣitena gurunā I. 322.
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†*kukṛtaṃ kuparijñātaṃ* V. 12. Cp. *kudṛṣṭaṃ ku°*.
**kudṛṣṭaṃ kuparijñātaṃ* V. 1. Simpl. V. 1, 17. Cp. *kukṛtaṃ ku°*.
kuputro 'pi bhavet puṃsām V. 14. Simpl. V. 19.
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kurvaṇ api vyālikāni, see *anekadoṣa-duṣṭo 'pi*.
kurvaṇ hi vaitasiṃ vṛttim, see *kramāt vaitasa°*.
kulaṃ ca śīlaṃ ca III. 191. Simpl. IV. 71.
kulapātanam janagarhām I. 135. Simpl. I. 176.
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kṛtāṣṭam asaṭsu naṣṭam I. 243.
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kṛtāntavihitam karma I. 380.
kṛtā bhikṣā rekair vitarati Simpl. I. 11 (om. HI).
kṛtā kasya budhah ko 'tra, see *tasyāḥ kṛte*.
kṛte pratikṛtam kuryād V. 64. Simpl. V. 84.
**kṛte viniścaye puṃsām* I. 196.
kṛtyam devadvijātinām III. 55. Simpl. III. 65.
kṛtyākṛtyam na manyeta Simpl. I. 277.
kṛtrimam nāśam āyāti II. 25. Simpl. II. 30.
kṛtvā kṛtyavidas tīrthair Simpl. III. 71.
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ko 'tibhāraḥ samarthānām I. 22. Simpl. II. 51, 121.
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kopaprasādavastūni I. 29. Simpl. I. 36.
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koṣaḥkṣayo na nidrā ca Simpl. III. 128.
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kriyāsu yuktair nṛpa cāracaḥkṣuṣo I. 236.
krūro lubdhko 'laso 'satyaḥ III. 20. Simpl. III. 26.
klāḍe dhairyam, see *kāke saucam*.
kleśasyāṅgam adattvā V. 31. Simpl. V. 32.
kva gato mṛgo na jīvati I. 163.
kva sa daśarathaḥ svarge bhūtva III. 232.

- kṣāṇikāḥ sarvasaṃskārā* I. 208.
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gaganam iva naṣṭatāraṃ Simpl. V. 6.
gaccha dūram api yatra nandasi I. 430.
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gajavihaṃgabhujaṅga°, see *śaśidhvāka-*
rayor.
gaṇḍasthale madakalo, and *gaṇḍastha-*
leṣu, see *gallasthaleṣu*.
gaṇḍopānte suciranibhṛtaṃ, see *gallo-*
pānte.
gatavayāsām api pumsām II. 105.
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gandhena gāvāḥ paśyanti III. 58. Simpl.
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gargo hi pādasaucāl Simpl. IV. 47 (om.
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gallasthaleṣu madavāriṣu Simpl. I. 123.
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**†jambuko huḍayuddhena* I. 122, 155.
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jiryanti jiryataḥ keśā V. 63. Simpl.
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jivanto 'pi mṛtāḥ pañca I. 264. Simpl.
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jīvan naro bhadrasātāni paśyati, p. 254, 14.

jīvēti prabrūvan proktaḥ I. 37. Simpl.
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jñānaṃ caksur na tu dr̥k II. 96.

jñānaṃ madadarpaharaṃ I. 368.

jñānaṃ madopasāmanaṃ, see *madādikṣā-*
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jvālāsataruddhāmbaram I. 321.

†*tatas taṃ lubdhako dr̥stvā* III. 151.

†*tatas tadvacanaṃ śrutvā* III. 141.

†*tataḥ samprasahṛdayaḥ* III. 126.

†*tato divyāmbaraḍḍharā* III. 162.

†*tato yaṣṭim śalūkām ca* III. 157.

†*tat tathā sādhaṃyāmy etac* III. 148.

tat te yuktam prabho kartum, see *tatra*
yuktam pra°.

†*tatra taptvā tapo ghoram* vol. xii,
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†*tatra dāvānalaṃ dr̥stvā* III. 165.

tatra yuktam prabho kartum III. 34.
 Simpl. III. 42.

tadartham ca kulīnānām, see *etadartthe*
ku°.

tad daivam iti saṃcintya, see *na daivam*
iti saṃcintya.

tanavo 'py āyatā nityam Simpl. II. 7.

†*tapas tepe tato varṣa°* vol. xii, p. 46.

tayā gavū kim, see *kim tayā krayate*.

talavad dr̥śyate vyoma I. 438.

†*tasmāt tvaṃ dveṣam uterjya* III. 140.

tasmāt sarvaprayatnena trivarga° III.
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tasmāt sarvaprayatnena nūmāpi IV. 46.
 Simpl. IV. 85.

tasmāt syāt kalaho yatra V. 56. Simpl.
 V. 75.

tasmād ekāntam āśāḍya Simpl. III. 7.

tasmād durgam dr̥ḍham kṛtvā III. 42.
 Simpl. III. 51.

tasmād vivāhayet kanyāṃ III. 185.

†*tasmān na śocāmi* p. 151, 10 and pāda 3
 of II. 93. Simpl. II. 105, pāda 3,
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tasmān na syāt phalaṃ yatra III. 14.
 Simpl. III. 18.

tasya katham na calā Simpl. V. 33.

†*tasya tadvacanaṃ śrutvā* III. 143.

tasyāḥ kṛte budhaḥ ko nu II. 109.

tādītā api daṇḍena Simpl. IV. 89.

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tānīndriyāny avikalāni II. 81. Simpl.
 V. 26.

tāvaj janmāpi duḥkḥāya I. 263. Simpl.
 I. 265.

tāvāt prītir bhavel loke II. 41. Simpl.
 II. 47.

- tāvat syāt sarvahr̥t̥yeṣu* II. 147. Simpl.
 II. 143.
tāvat syāt suprasannāśyas, see *tāvad eva pradhānam syāt*.
tāvad eva pradhānam syāt V. 49. Simpl.
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†tīrascām api yatrēḥ II. 199.
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 Simpl. III. 52.
tiṣṭhen madhyagato nityam and tiṣṭhed yo madhyago, see *tiṣṭhan yo madhyago nityam*.
†tīrāḥ koṭyo 'rāhakotī ca III. 164.
tīkṣṇopāyaprapṛtigamyō III. 223.
**tulām lohasahasrasya* I. 404, 409.
 Simpl. I. 409, 414.
tulyārtham tulyasāmarthyam Simpl. I. 248.
tr̥ṇāni nōnmūlayati pra° I. 94. Simpl.
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tr̥ṇāni bhūmīr udakam I. 181. Simpl.
 I. 171.
tr̥ṣṇe devi namas tubhyam II. 99. Simpl.
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te jayanti jinā yeṣām V. 9. Simpl.
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tenāpi ca varo datto I. 190. Simpl. I. 231.
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†dāvāgninēva nirdagdḥā III. 184.
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durārādhyāḥ kṛiyo rājñām Simpl. I. 67.
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durāroham padam rājñām Simpl. I. 66.
durgam trikūṭaḥ parikhā Simpl. V. 90.
durasthā api vādhyante Simpl. III. 144.
durjanagamāyā nāryaḥ I. 272. Simpl.
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- durjanaḥ prakṛtiṃ yāti* I. 240.
durdīvasa ghanatīmire III. 177. Simpl.
 IV. 53. (Cp. the following stanza.)
durdīvasa 'sitapakṣe I. 133. Simpl. I.
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durmantrān nṛpatir vinaśyati I. 129.
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durmantrīṇaṃ kaṃ upayānti III. 211.
 Simpl. HI III. 160.
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buddhir dharmabuddhir, see *dharm-*
buddhir abuddhiś ca.
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deśānām upari kṣemāpā I. 117. Simpl.
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daṇḍasya pātratāt etī Simpl. II. 97.
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dvidhākāraṃ bhaved yānaṃ III. 30.
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dvipāśvīṣasimhāgni° I. 364.
dvipaśvedveṣaparo nityaṃ I. 42. Simpl.
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dvipād anyasmād api II. 154.
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 †*dvandvīrbhāvasaṃśrītas tvaṃ* III. 57.
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dhanavān matimān kiṃ, see *sadhana*
itī ko.
dhanādikeṣu vidyante Simpl. HI II.
 132.
dhanāyās tāta na paśyanti II. 43 (see *para-*
hastagatāṃ bhāryāṃ). Simpl. V. 78.
dhanāyās te ye na, see *dhanāyās tāta na*.
 **dharmabuddhir abuddhiś ca* I. 389.
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na kuryān naranāthasya I. 43.
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nakraḥ svasthānam āśādy III. 38.
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 †*na grhaṃ grhaṃ ity āhur* III. 130.
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na tathā bādhyate loke II. 74. Simpl.
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śakyate kartuṃ.
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 *†nākaśmāo chāṇḍilimātā II. 53. Simpl. II. 65, 78.
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nīḥsarpḥo nādhikārī syān I. 124. (Cp.
nāvidagdhakḥ priyaṃ brūyāt.)

†nītiśāstrārthataṭṭvajño III. 73.

nūnaṃ tasyāśyapuṭe I. 401.

†nūnaṃ mama nṛsaṃsasya III. 154.

nṛpaḥ kāmāsakto gaṇayati na I. 253.

nṛpadīpo dhanasnehaṃ I. 180. Simpl.
I. 221.

naḥtan mitraṃ yasya kopād I. 209.

†naiva kaścit suhṛt tasya III. 122.

nōnmayūkkena ratnena I. 360.

nōpakāraṃ vinā prītiḥ II. 40. Simpl.
II. 46.

pañca paśvanṛte hanti III. 98. Simpl.
III. 108.

pañcāśṭyadhikam hy etad V. 42. Simpl.
V. 56.

†pañjarasthā tataḥ śrutvā III. 132.

paṭur iha puruṣaḥ parākrame II. 120.

*paṇḍito 'pi varam śatrur I. 418, 421.
Simpl. I. 417.

panyānāṃ gāndhikam panyaṃ V. 24.
Simpl. I. 18.

patati kadācin nabhasaḥ V. 29. Simpl.
V. 29.

†pativratā patiprāṇā III. 131.

paradeśabhayaḥ bhūtā Simpl. I. 321.

paradoṣakathāvicakṣaṇaḥ I. 400.

paraparivādāḥ pariśadi III. 102.

*parasparasya marmāṇi III. 172.

*parasya pīḍanaṃ kurvan I. 353. Simpl.
I. 368.

parahastagatāṃ bhāryāṃ V. 58. (See
dhanyās tāta na paśyanti.)

parākramaparāmārṣa' Simpl. III. 152.

parāṇmukhe 'pi daive 'tra Simpl. I. 360.

parāṇmukhe vidhau puṃsāṃ II. 9.
Simpl. II. 10.

paricītam āgacchantam Simpl. I. 16.

parivartini saṃsāre Simpl. I. 27.

paruṣe hitam anvesyaṃ I. 372.

pareṣāṃ ātmanaś caiva III. 80.

parokṣe guṇahantāraṃ I. 284.

†parjanyaśya yathā dhārā II. 46.
Simpl. II. 58.

parṇaśabdāṃ api śrutvā Simpl. III. 132.

paryāṇkeṣv āstaraṇaṃ I. 134. Simpl.
I. 174.

†paryāṇaṃ prthivīm sarvām I. 281.

paryanto labhyate bhūmeḥ I. 95.

paśya karmavaśāt prāptam II. 138.
Simpl. II. 129.

paśya dānasya mūhātmyaṃ Simpl. II. 48.

pādāhato 'pi dṛḍhadanḍa' Simpl. I. 304.

pāparaddhivad adharmena I. 99. Cp.
ākheṭakasya dharmena.

pitā vā yadi vā bhrātā I. 428. Simpl.
I. 423.

pitur grheṣu and pitur grhe tu, see *pitṛ-*
veśmani yā kanyā.

pitṛparitāmahaṃ sthānāṃ Simpl. I. 365.

pitṛveśmani yā kanyā III. 188.

pitāṃ durgandhi toyam II. 102.

piyūṣam iva saṃtoṣam Simpl. II. 153.

puṃsām asamarthānām Simpl. I. 324.

putrād api priyataraṃ Simpl. II. 49.

punaḥ pratyupakārāya Simpl. I. 338.

purā guroḥ sa' I. 189. Simpl. I. 230.

pulākā iva dhānyeṣu III. 90. Simpl.
III. 98.

pūjyate yad apūjyo 'pi Simpl. I. 7.

pūjyo bandhur api priyo I. 230.

pūrṇāpūrṇe V. 21 (HI V. 20).

*†pūrvam tāvad ahaṃ mūrkhō III. 193.

*pūrvam eva mayā jñātam I. 82. Simpl.
I. 108.

pūrve vajasī yaḥ śāntaḥ, see *prathame*
vajasi.

*prcchakena sadā bhāvyaṃ V. 70. Simpl.
V. 93, 94.

prstāprstā narendrena I. 437.

paśūnyamātrakuśalaḥ I. 422.

paṇḍityaḥ katham anyadā' II. 3. Simpl.
II. 4.

- **pracochannam kila bhoktavyam* I. 344.
prajā na rañjayed yas tu III. 228.
prajānām dharmasādhbhāgo Simpl. I. 344.
prajānām pālanam śasyam Simpl. I. 217.
prajāpīdanasamtāpāt Simpl. I. 345.
prajāñyātivivāṣāṇyā I. 387.
pranāmya vighnahanātāram Simpl. H, Intr. 3 (om. I).
†*pratāpayasva viśrabdhām* III. 145.
pratidinam upaiti vilayam V. 4. Simpl. V. 4.
pratidivasam yāti layam, see *pratidinam upaiti vilayam*.
pratyakṣam yasya yad bhuktam III. 85. Simpl. III. 94.
pratyakṣaram pratipadam Prasasti 3.
**pratyakṣe 'pi kṛte pāpe* III. 174. Simpl. IV. 48, 54.
pratyantaram na punar Prasasti 6.
pratyādiṣṭaḥ puruṣa I. 254.
pratyāsattiṃ vrajati puruṣo I. 269.
prathame vayasi yaḥ śāntaḥ I. 125. Simpl. I. 165.
prabhuprasādamāṇam vittam I. 38. Simpl. I. 54.
prabhoḥ prasādam anyasya Simpl. I. 286.
pramāṇād adhikasyāpi Simpl. I. 327; III. 29.
pramāṇābhyadhikasyāpi, see *pramāṇād adhikasyāpi*.
pramāṇinām tathā caurā I. 118. Simpl. I. 156.
prayāty upasamam yasya III. 26. Simpl. III. 33.
praviralam, see *aviralam*.
prasannavadano hr̥ṣṭaḥ I. 154. Simpl. I. 200.
prasaratī matih kāryārambhe III. 221. Simpl. III. 180.
prajāpatye śakate bhinne Simpl. I. 212.
prājñaiḥ snigdhair upakṛtam, see *bhāva-snigdhair u°*.
prāṇavad rakṣayed bhṛtyān, see *rakṣed bhṛtyān yathā prāṇin*.
prāṇavyaye samutpanne II. 174. Simpl. II. 168.
prāṇātyaye samutpanne, see *prāṇavyaye*.
**prāptam artham tu yo mohāt* IV. 1.
prāptavidyārthasīlpanām Simpl. I. 399.
*†*prāptavyam artham labhate* II. 98; pāda 1 also pp. 147, 10. 21; 149, 9. 15; 150, 1; 151, 6. Simpl. II. 105, 106, 109; pāda 1 also pp. 23, 6; 24, 6. 10. 18; 25, 15.
prāptavyo niyatibalāśrayeṇa II. 152.
prāpte bhaye paritrāṇam, see *śokārati-bhayatrāṇam*.
prāpto bandhanam apy ayaṃ Simpl. II. 184.
prāyeṇātra kulānvitam kukulajāḥ I. 410. Simpl. I. 415.
prārabhyate na khalu vighnabhayena Simpl. III. 177.
prāleyaleśamīśre I. 318.
prāhuḥ śāptapadam maītram Simpl. IV. 106.
priyam vā yadi vā dveṣyam, see *priyo vā. priyā hitās ca ye rūjñām* I. 31.
priyo vā yadi vā dveṣyo IV. 2. Simpl. IV. 2; HI also I. 225.
prītiṃ nirantarām kṛtvā II. 42. Simpl. II. 50.
prerayati param anāryaḥ I. 255.
proktaḥ pratyuttaram nāha I. 39.
phalākṣnam nṛpam bhṛtyāḥ I. 114. Simpl. I. 152.
phalārthā nṛpatir lokān I. 178. Simpl. I. 220, 347.
phalārthā pāṛthivo lokān, see *phalārthā nṛpatir lokān*.
balavantam ripum dṛṣṭvā III. 36. Simpl. I. 311; III. 44, 127.
balindāpi na bādhyante III. 44. Simpl. III. 53.

- balinā saha yoddhavyam* III. 18. Simpl. III. 23.
- balīyasā samākrānto* III. 15. Simpl. III. 19.
- balīyasā kīnabalo virodham* III. 115. Simpl. III. 126.
- balīyasi prañamatām* III. 5. Simpl. III. 8.
- balotkatēna duṣṭena* III. 29. Simpl. III. 36.
- balopapaṇno 'pi ki* III. 101. Simpl. III. 113.
- **bahavaḥ paṇḍitāḥ kṣudrāḥ* I. 297. Simpl. I. 288.
- **bahavo na virodhavyā* III. 109.
- bahavo 'balavantaś ca*, see *bakubuddhi°*.
- bahudhā bakubhīḥ sārḍham* III. 67. Simpl. III. 77.
- **bakubuddhisamāyuktāḥ* III. 104. Simpl. III. 114, 118.
- bahūnām apy asāraṇām* I. 334. Simpl. I. 331.
- bālasyāpi raveḥ pādāḥ* I. 331. Simpl. I. 328.
- buddhimān anurakto 'yam* I. 64.
- buddhir yasya balaṃ tasya*, see *yasya buddhir* *ba°*.
- buddhir yā sattvarahitā* I. 363.
- buddher buddhimatām loka* Simpl. V. 47.
- buddhau kaluṣābhūṭāyām* Simpl. III. 184.
- †**būdhukṣitāḥ kiṃ na karoti* IV. 14, 28. Simpl. IV. 15, 30.
- brhaspater api prājñas*, see *mahāmātir api prājño*.
- brahmaghne ca surāṇe ca* I. 248; IV. 10. Simpl. III. 157; IV. 10.
- bhaktam śaktam kulīnam ca*, see *śaktam bhaktam*.
- bhaktānām upakāriṇām* Simpl. I. 284.
- **bhaksayitvā bahūn mātṣyān* I. 165. Simpl. I. 210.
- bhaksyam bhaksayatām śreyo* Simpl. IV. 59.
- bhagnāsasya karaṇḍapindītanor* II. 159.
- bhājenmānādhikam vāsam*, see *śrayenmā°*.
- †*bhādra susvāgataṃ te 'stu* III. 142.
- bhayatrasto naraḥ svāsam* Simpl. II. 162.
- bhayam atulaṃ gurulokāt* Simpl. V. 31.
- bhayasamprastamanasām* III. 195. Simpl. III. 165.
- bhaye vā yadī vā harṣe* Simpl. I. 109.
- bhartuś cintānūvartitvaṃ* Simpl. I. 69.
- bhavane 'tithayo yasya* Simpl. II. 16.
- bhāvasnigdhair upakṛtam api* I. 225. Simpl. I. 285.
- bhinatti samyak prahito* I. 349.
- bhinmasvaramukhavarṇaḥ* I. 151. Simpl. I. 197.
- bhitabhītaḥ purā śatrur* Simpl. II. 44.
- **bhūtān yo nḍnugrhnāti* III. 119.
- bhūmikṣaye*, see *bhūmyekadeśasya*.
- bhūmir mitram hiranyam* I. 185; III. 12. Simpl. I. 226; III. 16.
- bhūmyekadeśasya guṇānvitasya* I. 427. Simpl. HI I. 395.
- bhūṣayyā brahmacaryam ca* I. 267. Simpl. I. 269.
- bhṛtyāparādhajo dandaḥ* Simpl. I. 354.
- bhṛtyair vinā svayam rājā* Simpl. I. 80.
- bhedanamātrakuśalas*, see *paṇḍunyamātra°*.
- bhedayec ca balaṃ rājā* Simpl. III. 189.
- bhoginaḥ kañcukāsaktāḥ* I. 50. Simpl. I. 65.
- bhojanācchādanam dadyaḍ* V. 47. Simpl. V. 62.
- manikanakavibhūṣanā yuvatyō* I. 313.
- †*maṇḍūkā vivīdhā hy etacchala°* III. 215.
- mattebhakumbhaparīṇāhīni* I. 203.
- mattebhakumbhavidalana°* I. 319.
- matsyo mātṣyam upādatte* Simpl. III. 154.
- madādikṣālanam sāstram* I. 367.
- madonmattasya bhūpasya* I. 121. Simpl. I. 161.

madyam yathā dvijātīnām Simpl. IV. 58.
madhu tiṣṭhati vāci yojitām I. 145. Simpl. I. 188, 189.
manave vācaspataye Simpl. H, Intr. 2 (om. I).
manasāpi svajātyānām I. 307. Simpl. I. 299.
manasā sarvalokānām Simpl. III. 148.
mantrinām bhinnasamūhāne I. 97. Simpl. I. 127, 381.
mantrirūpā hi ripavaḥ III. 197. Simpl. III. 168.
mantrē tūrthe dviḥ Simpl. V. 105.
†mayi tvatpādupatite IV. 7. Simpl. IV. 7.
marṣayed dharṣaṇām yo'tra, see *dharṣa-ṇām marṣayed yo'tra*.
malinamadhnas tyaktvā, see *kalama-madhnas tyaktvā*.
mahatām yo'parādhyata Simpl. I. 307.
mahatāpy arthasāreṇa II. 35. Simpl. II. 42.
mahatā sparśhamānasya Simpl. I. 373.
mahato 'pi kṣayaṃ labdhvā Simpl. I. 374.
mahattvam etan mahatām III. 218. Simpl. III. 176.
mahājānasya samparkaḥ III. 51. Simpl. III. 61.
mahān apy ekako vṛkṣaḥ III. 45. Simpl. III. 54, 60.
mahānta eva mahatām V. 32. Simpl. V. 35.
mahān prañunno na jahāti I. 376.
mahāmatir api prājño Simpl. I. 115; II. 37. (Cp. na viśvāsam vinā śatrur.)
mā gāḥ khaleṣu viśvāsam I. 398.
†mā cāsmāi tvam kṛthā dveṣam III. 138.
mātā caiva pitā caiva Simpl. IV. 70 (om. HI).
mātāpy ekā pitāpy eko I. 416.

mātā yasya grhe nāsti IV. 44. Simpl. IV. 83.
mātrulyaguno jātas I. 386.
mātrvat parādārāṇi I. 390. Simpl. I. 402.
mā tv avijñātaśūlāya, see *na hy avi-jñāta*.
mānam udvahaṭām pūṃsām II. 83.
mānād vā yadi vā lobhāt III. 97. Simpl. III. 107.
mānuṣāṇām ayaṃ nyāyo, see *mānuṣāṇām pramāṇam syād*.
mānuṣāṇām pramāṇam syād III. 86. Simpl. III. 95.
†māno darpas tv ahaṃkāraḥ III. 160.
māno vā darpo vā V. 3. Simpl. V. 3.
māndhātā kva gatas trilokavijayī III. 233.
mā bhavatu tasya pāpaṃ I. 402.
māyayā śatravaḥ sādhyā III. 24. Simpl. III. 31.
mitram vyasanasamprāptam, see *dhanyās tāta na paśyanti*.
mitram kōpi na kasyāpi Simpl. II. 113.
†mitram cāmītratām yātam IV. 53. Simpl. IV. 95.
mitradrohi kṛtaghnaḥ ca Simpl. I. 421.
mitrarūpā hi ripavaḥ III. 178.
mitravān sādhyet kāryam II. 21. Simpl. II. 25.
**mitrāṇām yo hitam vākyam*, see *mitrā-ṇām hita*.
**mitrāṇām hitakāmānām* I. 325. Simpl. I. 315.
mitrārthe bāndhavārthe ca Simpl. I. 317.
**muñca muñca pataty eko* Simpl. IV. 62, 63.
muhur vighnitakarmāṇam Simpl. I. 387.
mūrkhāṇām paṇḍitā dveṣyā I. 411. Simpl. I. 416.
mūrkheṇa saha vāso 'pi I. 413.
mūrtam lāghavam evaṭtad Simpl. II. 99.
mūlabhṛtyoparodhena I. 237.

- mūṣikī grhajātāpi* I. 71. Simpl. I. 95.
mṛgā mṛgaḥ saṅgam anuvrajanti Simpl.
 I. 282.
mṛtaḥ prāpsyati vā svargaṃ I. 312.
 Simpl. I. 309.
mṛtānām svāmīnaḥ kūrye, see *sthitānām*
svā°.
mṛtaiḥ samprāpyate svargo, see *mṛtaḥ*
prāpsyati vā svargaṃ.
mṛto daridraḥ puruṣo Simpl. II. 94.
mṛtyor atyugradamśtrasya, see *mṛtyor*
vōgra°.
mṛtyor vōgradāṇḍasya III. 25. Simpl.
 III. 32.
mṛtyor bilheṣi kiṃ bāla Simpl. I. 419.
mṛdunābhisuvṛttena, see *mṛdunāpi su-*
gandhena.
mṛdunāpi sugandhena I. 270. Simpl.
 I. 271.
mṛdunā salīlena khanyamānāny I. 310.
mṛdghaṭa iva sukhābhedyo II. 30.
meghacchāyā khalapṛitir II. 125. Simpl.
 II. 114.
†meṣeṇa sūpakārāṇām V. 55. Simpl.
 V. 74.
maulābhṛtyoparodhena, see *mūlabhṛ°*.
ya upekṣeta śatruṃ svam III. 2. Simpl.
 III. 2.
†yaḥ karoti naraḥ pāpaṃ III. 152.
yaḥ kṛtvā sukṛtaṃ rūjño Simpl. I.
 86.
yac ca vedeṣu śāstreṣu III. 176. Simpl.
 IV. 52.
yac chakyaṃ grasitum grāsaṃ IV. 20.
 Simpl. IV. 22, 113.
yacchañ jalām api jalado II. 57. Simpl.
 II. 71.
yaj jīvate kṣaṇam api Simpl. I. 24.
yato 'tra kṛtrimaṃ mītraṃ II. 189.
yatnād api kaḥ paśyec I. 382. Simpl.
 I. 408.
yatra deśe 'thavā sthāne I. 405. Simpl.
 I. 410.
yatra na syāt phalaṃ bhūri I. 186.
 Simpl. I. 227.
yatra śrī yatra kitavo V. 48. Simpl.
 V. 63.
yatra svāmī nirviṣeṣaṃ, see *nirviṣeṣaṃ*
yadā svāmī.
yatrākṛtis tatra guṇā vasanti I. 198.
yatrāhamkūrayuktena I. 406. Simpl.
 I. 411.
yatrōtsūhasamālambo II. 144. Simpl.
 II. 139.
yatsakāśān na lābhaḥ syāt II. 77.
 Simpl. II. 93.
yathā kākayavāḥ proktā II. 72. Simpl.
 II. 86.
yathā gaur dṛhyate kāle I. 179. Simpl.
 I. 222.
yathā chāyātapani nityaṃ II. 136. Simpl.
 II. 127.
yathā dhenusahasreṣu II. 135. Simpl.
 II. 125.
yathā nēcchati nīrogaḥ, see *yathā vāñ-*
chati.
yathā bījāṅkurāḥ sūksmaḥ I. 181. Simpl.
 I. 223, 348.
yathāmiṣaṃ jale mātasyair Simpl. I. 401;
 II. 116.
yathā yathā prasādena I. 375.
yathā vāñchati nīrogaḥ I. 90. Simpl.
 I. 118.
†yathā vātavidhūtasya II. 177, 178.
yathā hi malinair vastrair IV. 26.
 Simpl. IV. 28.
yathāñkena na hastena II. 137. Simpl.
 II. 128.
yad akāryam akāryam eva tan I.
 425.
yad antas tan na jihvāyām IV. 47.
 Simpl. IV. 88.
yad apasarati meṣaḥ III. 35. Simpl.
 III. 43.
yadārthe bhrātaraḥ putrā V. 52. Simpl.
 V. 69.
**†yadārthe svakulam tyaktaṃ* IV. 40.

- Simpl. IV. 102, 103 (om. in HI in both places).
- yad asatyam vaden martyo Simpl. I. 256.
- †yad asmaññyam na hi p. 151, 12, and pāda 4 of II. 93. Simpl. II. 105, pāda 4, and p. 25, 18.
- yadā yadā prasādena, see yathā yathā prā°.
- yadā hi bhāgyakṣayapṛdītām II. 79.
- yadi janmajarāmaraṇam na bhaved II. 198.
- yadi na syān narapatiḥ Simpl. III. 73.
- yadi bhavati daivayogāt, see yady api na bhavati.
- yadi rohinīyāḥ śakataṁ Simpl. I. 211.
- yadi viśati toyarāśiṁ I. 215.
- yadi sarvasya lokasya I. 200.
- yadi syāc chītalō vahniḥ, see yadi syāt pāvakaḥ śitaḥ.
- yadi syāt pāvakaḥ śitaḥ III. 175. Simpl. IV. 51; V. 99.
- yad utsāhi sadā martyaḥ II. 68. Simpl. II. 82.
- yadrccchayāpy upanataṁ Simpl. I. 151.
- yadātva rājye kṛiyate 'bhīṣekas III. 230. Simpl. V. 67.
- yad yat kīmeit kvacid api Prasasti 4.
- yady api na bhavati daivāt I. 140. Simpl. I. 181.
- yad yasya vikitam bhojyam Simpl. IV. 57.
- yady eva na bhavel loka Simpl. I. 255.
- yad vāñchati divā martyo, see vāñchati yad di°.
- yad vā tad vā viṣamapatitaṁ III. 204.
- †yad vyākaraṇasamyuktam III. 77.
- yan namraṁ saguṇam cāpi II. 188.
- yan na vedeṣu śāstreṣu, see yac ca vē°.
- yah parābhavasampṛptaḥ Simpl. I. 313.
- yah pādāyor nipatitaṁ I. 259.
- yah prsto na ṛtam brūte III. 4. Simpl. III. 5.
- yah prstvā kurute kāryam IV. 54. Simpl. IV. 96.
- yam āśritya na viśrāmaṁ Simpl. I. 51.
- yayor eva samam vittaṁ I. 288; III. 190. Simpl. I. 281; II. 27.
- yas cāgate prāghuṇake II. 49. Simpl. II. 61.
- yas cātān manyate mūḍho I. 108. Simpl. I. 139.
- yas tīrthāni nīje pakṣe III. 59. Simpl. III. 68.
- yas tyaktvā sāpadam mitraṁ V. 66. Simpl. V. 87.
- yasmāc ca yena ca yathā ca II. 12. Simpl. II. 17.
- yasmiñ jīvati jivanti I. 10. Simpl. I. 23.
- yasmin kule yah puruṣaḥ pradhūnaḥ I. 299. Simpl. I. 291.
- yasmin kṛtyam samāveśya Simpl. I. 85.
- yasmin deśe ca kāle ca II. 62. Simpl. II. 75.
- yasminn apy adhikam cakṣur I. 229. Simpl. I. 243.
- yasminn evādhikam cakṣur, see yasminn apy adhi°.
- yasya kṣetram naditīre I. 162. Simpl. I. 208.
- yasya tasya hi kāryasya III. 200. Simpl. III. 171.
- yasya dharmavikīṇāni III. 88. Simpl. III. 96.
- yasya na jñāyate vīryam, see yasya na jñāyate śīlam.
- yasya na jñāyate śīlam IV. 17. Simpl. IV. 19; II. 56.
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- *yasya nḍsti svayam prajñā V. 46. Simpl. V. 60, 70.
- *yasya buddhir balaṁ tasya I. 172. Simpl. I. 214.
- yasya yasya hi kāryasya, see yasya tasya hi kāryasya.

- yasya yasya hi yo bhāvas* I. 53. Simpl.
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 *†*yādṛśaṃ mama pāṇḍityaṃ* IV. 50, 52.
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yā bhāryā duṣṭacaritā IV. 45. Simpl.
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 *†*yā mamōdvijate nityaṃ* III. 166.
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 †*yāvad āste muhūrtaikaṃ* III. 127.
yāvan na lajjate kanyā Simpl. IV. 69
 (om. in HI).
yāsāṃ nāmnāpi kāmaḥ syāt Simpl. IV.
 33.
yāsyati sajjanahastaṃ I. 214.
yā hutvāgnau svakaṃ kāyaṃ, vol. xii,
 p. 48.
yuḥto bandhur api priyas, see *pūjyo*
bandhur api priyo.
- yuddhakāle 'grago yaḥ syāt* I. 86. Simpl.
 I. 59.
yudhyate 'hamkṛtiṃ kṛtvā III. 37.
 Simpl. III. 45.
ye ca prāhur durātmāno Simpl. I. 39.
ye jātyādīmahotsāhān Simpl. I. 38.
yena kenāpy upāyena Simpl. I. 358.
 *†*yena te jambukaḥ pārśve* I. 309.
yena yasya kṛto bhedaḥ Simpl. I. 273.
yena suklikṛtā hamsāḥ II. 158.
yena syāl laghutā loke I. 347. Simpl.
 I. 353.
yendhamkārayuktena, see *yatrādhāmkāra°*.
 †*ye nṛṣaṃsā durātmānaḥ* III. 123.
ye bhavanti mahīpasya I. 87. Simpl.
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ye sāmādānabhedās I. 362.
yaṅva bhṛtyagatā sampad I. 374.
yogi yuñjīta satatam Simpl. IV. p. 21, 13
 (om. in HI).
yo 'trāṭtat paṭhati prāyo Intr. 5. Simpl.
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yo durbalo hy aṇo api yācyamāno Simpl.
 IV. 26.
yo 'dhṛitya śāstram akhilaṃ I. 350.
yo dhruvāni parityajya II. 143. Simpl.
 II. 137.
yo na dadāti na bhūṅkte, see *na dadāti*
yo na bhūṅkte.
yo na niḥśreyasaṃ jñānaṃ I. 233.
yo na pūjyate garvād, see *na pūjayati yo*.
yo na prṣṭo hitaṃ brūte, see *yaḥ prṣṭo na*
ṛtaṃ brūte.
yo na rakṣati vitraṣṭān III. 63. Simpl.
 III. 72.
yo na vetti guṇān yasya I. 32. Simpl.
 I. 47, 350.
yo nātmāne na gurave I. 11.
yo 'ndhūtaḥ samabhyati Simpl. I. 87.
yo 'balaḥ pronnataṃ yāti I. 194. Simpl.
 I. 238, 340.
yo mantram svāmīno bhīndyāt Simpl. I.
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- yo māyām kurute mūdhaḥ Simpl. I. 359.
 yo 'mitraṃ kurute mitraṃ IV. 22. Cp.
 amitraṃ kurute mitraṃ.
 yo mitraṃ kurute mūdha ātmano II. 23.
 Simpl. II. 28.
 yo mitrāṇi karoty atra Simpl. II. 185.
 yo mūrkhāṃ laulyasampannaṃ Simpl.
 III. 89.
 yo mōhān manyate mūdho, see yaś cañtan
 ma°.
 yo yatra nāma nivasati I. 201.
 yo yasya jāyate vadhyah IV. 18. Simpl.
 IV. 20 (om. in HI).
 yo raṇaṃ śaraṇaṃ yadvan I. 44.
 yo ripor āgamaṃ brtvā III. 40. Simpl.
 III. 48.
 *yo laulyāt kurute karma V. 54. Simpl.
 V. 73, 86.
 yo 'vaśyaṃ pitur ācāraḥ I. 381.
 yo hi prānaparikṣaṇaḥ IV. 21. Simpl.
 IV. 23.
 yo hy apakartum aśaktaḥ I. 102. Simpl.
 I. 132.
 rakto 'bhijāyate bhogyo Simpl. I. 144.
 rakṣed bhrtyān yathā prāṇān III. 112.
 Simpl. III. 122.
 rañkasya nṛpater vāpi Simpl. I. 254.
 raviniśākarayor, see kaśidivākarayor.
 raho nāsti kṣaṇo nāsti I. 107. Simpl.
 I. 138.
 rāgē bimbādharo 'sau stana° I. 202.
 rājāmātari devyāṃ ca I. 35. Simpl. I. 52.
 rājā ghrṇi brāhmaṇaḥ sarvabhakṣi I.
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 rājā tuṣṭo 'pi bhrtyānām, see svāmī
 tuṣṭo 'pi.
 rājānam eva saṃskṛitya Simpl. I. 41.
 rājā bandhur abandhūnām Simpl. I. 346.
 rājā vyayaparo nityam Simpl. V. 61.
 rāmasya vṛjānaṃ baler niyamanam III.
 231. Simpl. V. 68.
 ripuraktena saṃsiktā III. 28. Simpl.
 III. 35.
 ripor aśtādakṣaṇāni III. 60. Simpl.
 III. 69.
 rūkṣāyām snehasadbhāvaṃ IV. 49.
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 rūpābhijānasampannau III. 206.
 rūpenāpratimena yauvanagunair III. 207.
 Simpl. III. 175.
 rogī cirapravāsi II. 91.
 rohati sāyakaviddhaṃ III. 99. Simpl.
 III. 111.
 rohinīśakataṃ arkanandanaḥ Simpl. I.
 213.
 laghur ayaṃ āha na lokaḥ, see virasa
 iti hasati.
 lajjante bāndhavās tena Simpl. II. 98.
 lajjā snehaḥ svaramadhuratā V. 73.
 Simpl. V. 97.
 labdham arthaṃ tu yo mōhāt, see prāptam
 arthaṃ.
 labhate puruṣas tūms tām I. 415.
 labhyate bhūmiparyantaḥ Simpl. I. 125.
 lavanajalāntā nadyaḥ I. 396.
 lāṅgūlacālanam adhaḥ I. 13.
 lalodyānagate 'pi hi II. 173. Simpl.
 II. 166.
 †lubdhakena tato muktā III. 158.
 lubdhasya naśyati yaśo, see stabdhasya
 na°.
 lokānugrahakartāraḥ I. 183. Simpl. I.
 225.
 loka 'thavā tanubhṛtām Simpl. I. 372.
 lobhād eva narā mūdha V. 61. Simpl.
 V. 81. (Cp. trṣṇe devī namas tūbh-
 yaṃ.)
 lobhāviṣṭo naro vittam Simpl. III. 141.
 lohitaḥkṣasya ca maṇeḥ I. 67.
 †vakranāsaṃ sujihmākṣaṃ III. 68.
 Simpl. III. 78.
 vakranāsaḥ ca karkākṣo, see vakranāsaṃ
 su°.
 vacas tatra prayoktavyam I. 56. Simpl.
 I. 33.

vajraleśasya mūrkhasya IV. 9. Simpl.
 I. 260; IV. 9 [HI also, I. 201].
vadatsu daṇḍyaṃ śaraṇāgatesu Simpl.
 III. 155.
বাদনাং দাণ্ডানৈর হীনাম Simpl. V.
 77.
বাদনাena vadanti, see *madhu tiṣṭhati*.
vadhyatām iti yendṛktaṃ, see *hanyatām*
iti ye.
vanāni dahato vahnēḥ III. 49. Simpl.
 III. 57.
vane prajvalito vahnir III. 217.
vande sarasvatīm nityaṃ Simpl. H,
 Intr. 1 (om. I).
varaṃ yuktam maunaṃ, see *varaṃ mau-*
naṃ nityaṃ.
varaṃ vanaṃ varaṃ bhaikṣyaṃ Simpl.
 I. 280.
varaṃ vanaṃ vyāghragajādisevitaṃ
 Simpl. V. 23.
varaṃ varayate kanyā Simpl. IV. 68.
varaṃ vibhavaññena II. 88.
varaṃ vihāraḥ saha pannagair kṛtaḥ I.
 168.
varaṃ kṛyaṃ maunaṃ, see *varaṃ mau-*
naṃ nityaṃ.
varaṃ garbhasrāvo Simpl. Introd. 3
 (H 8, I 4).
varaṃ grdhro hamsair, cp. *grdhṛākāro*
'pi sevyah.
varaṃ jaladhipātāḷo I. 414.
varaṃ narakavāso 'pi II. 168.
varam agnau praḍīpte tu III. 201.
varam akimukhe krodhāviṣṭe II. 87.
varaṃ parvatadurgeṣu II. 89.
varaṃ prāṇaparitṛyāgo II. 183.
**varaṃ buddhir na sā vidyā* V. 33.
 Simpl. V. 36, 39.
varaṃ maunaṃ nityaṃ na ca II. 90.
varjayet kaulikākāraṃ Simpl. IV. 11.
varṇaṃ sitaṃ śirasi, see *śvetam padam*
śirasi.
**vardhamāno mahān snehaḥ* I. 1. Simpl.
 I. 1.

vasen mānādhikam sthānam, see *śrayen*
mā.
vasor vṛyotpannām abhajata Simpl. IV.
 50 [om. in HI].
vānmātrenḍpyasatyena Simpl. HI, I. 145.
vācyam śraddhasametasya Simpl. I. 393.
vājivāraṇalohānām I. 328.
vāñchati yad divā martyo I. 103. Simpl.
 I. 133.
vāñchāvicchēdanam prākuḥ Simpl. II.
 155.
vāñchaṭva sūcayati pūrvataram II. 66.
 Simpl. II. 80; III. 181.
 †*vātavarṣo mahān āsin* III. 129.
vātavarṣṭividhūtasya and *vātavarṣṭyava-*
dhūtasya, see *yathā vātavidhūtasya*.
vāpikūpatadāgānām III. 83. Simpl.
 III. 93.
vikalam iha pūrvasukṛtaṃ Simpl. V. 9.
vikāram yāti no cittaṃ Simpl. II. 110.
vidagdhasya ca, see *viṣadigdhasya*.
vidyamānā gatir yeṣām Simpl. I. 320.
vidyāṃ vittaṃ śilpaṃ tāvaṃ Simpl. I.
 398.
vidyāvataṇṇaṃ maheccānām Simpl. I. 37.
vidvattvaṃ ca nṛpatvaṃ ca Simpl. II. 52.
vidvadbhīḥ suhṛdām atra Simpl. II. 111.
vidvān rjur abhigamyo I. 408.
vidhātṛa racitā yā sā Simpl. II. 173.
vidhinā mantrayuktena Simpl. I. 216.
vinḍpy arthair dhīraḥ spṛṣati II. 121.
vipulamater api naṣyati V. 5. Simpl.
 V. 5.
virasa iti hasati na janaḥ V. 7. Simpl.
 V. 10.
virūpo 'py akutino 'pi II. 141. Simpl.
 II. 135.
vilocanānām vikacotpalatviṣāṃ II. 13.
vivāde drśyate pattraṃ I. 391. Simpl.
 I. 403.
vivāde 'nviṣyate, see *vivāde drśyate*.
viśeṣāt paripūrṇasya Simpl. I. 326.
viśrambhād yasya yo mṛtyum Simpl. I.
 274.

viśvasanti na kasyāpi Simpl. II, IV. 73.
viśvāsaḥ sampado mūlaṃ II. 18. Simpl. II. 22.
viśadigdhasya bhakṣyasya, see *kaṇṭakasya ca bhagnasya*.
viśamasthasvādūphala° I. 138. Simpl. I. 179.
viśamāḥ kaṭhinātmano I. 51.
viśtīrṇavyavasāyasādhya mahatām III. 227.
vīravratasya vidyāyāḥ I. 419.
vrkṣamūle 'pi dayitā Simpl. IV. 82.
vrkṣāṃś chitvā paśūn hatvā III. 96. Simpl. III. 106.
vrttim apy āsritāḥ śatrur Simpl. III. 125.
vaikalyaṃ dharanīpātām I. 136. Simpl. I. 177.
vaidyavidvajanāmātyā and *vaidyasām-vatsarāmātyā*, see *vaidyasām-vatsarā-cāryāḥ*.
vaidyasām-vatsarā-cāryāḥ III. 61. Simpl. III. 70.
vairāgyāharaṇaṃ, see *dauṛbhāgyāyātanaṃ*.
vairiṇā na hi saṃdadhyāt, see *śatruṇā na hi*.
vyaktio 'pi vāsare satyaṃ II. 76. Simpl. II. 92.
vyāñjanaṃ hanti vai pūrvaṃ III. 186.
vyāñjanais tu samutpannaiḥ III. 184.
vyāthayanti paraṃ ceto Simpl. II. 95.
**vyapadeśena mahatām* III. 72. Simpl. III. 82, 90.
vyapadeśena siddhiḥ syāt and *vyapadeśe 'pi s'*, see *vyapadeśena mahatām*.
vyasanam hi mahārājño I. 157.
vyasanam prāpya yo mokāt Simpl. II. 180.
vyasaneṣv api sarveṣu II. 5. Simpl. II. 6.
vyākīrṇakesarakarālamukhā I. 149.

**vyāghravānarasarpāṇām* I. 247.
vyādhitena saśokena V. 8. Simpl. V. 11.
vyomaikāntavikāriṇo 'pi vihaḡāḥ II. 16. Simpl. II. 20.
śaktaṃ bhaktaṃ kuṭinaṃ ca I. 345. Simpl. I. 351.
śaktivaikalyanamrasya I. 81. Simpl. I. 106.
śaktenāpi sadā narendra viduṣā III. 203. Simpl. III. 172.
śakṣyāmi kartum idam alpam III. 225.
śaṅkanīyā hi sarvatra Simpl. II. 90.
śatabuddhiḥ kṛtonnāmaḥ, see *śatabuddhiḥ śiraḥstho 'yaṃ*.
**†śatabuddhiḥ śiraḥstho 'yaṃ* V. 34, 36. Simpl. V. 45, 50.
śatam eko 'pi saṃdhatte I. 188. Simpl. I. 229; II. 14.
**śatravo 'pi hitāyaiva* III. 170.
śatruṃ vāñchāvighātāya Simpl. III. 142.
śatruṇā na hi saṃdadhyāt II. 24. Simpl. III. 24; II. 29.
śatrubhīr gojayeḥ chatruṃ Simpl. IV. 17.
śatrum utpādayet prājñas IV. 16. Simpl. IV. 18.
śatrum unmulayet prājñas, see *śatrum utpādayet prā°*.
śatrurūpāni mītrāni I. 167.
śatroḥ palāyane chidram III. 113. Simpl. III. 123.
śatroḥ pracalane, see *śatroḥ palāyane*.
śatoror ākrandam and *śatoror ākrāmam*, see *śatoror balam avijñāya*.
śatoror ucchedanāṛthāya Simpl. III. 133.
**śatoror balam avijñāya* I. 315. Simpl. I. 312.
śatoror vikramam, see *śatoror balam avijñāya*.
śatroḥ śriyaṃ sadotthāyē Simpl. III. 153.

- śanaik śanaik dadāty eṣa* Simpl. III. 134.
śanaik śanaik prabhoktavyam II. 63. Simpl. II. 76.
śanaik śanaik ca yo rāṣṭram I. 176. Simpl. I. 215.
śapathaiḥ saṃhitasyāpi II. 32. Simpl. II. 35 (HI, also I. 113).
śapathaiḥ saṃhitasyāpi, see *śa° saṃhitasyāpi*.
śamopāyāḥ śakopasya III. 22. Simpl. III. 28.
śambarasya ca yā māyā Simpl. I. 183.
śarajjyotsnāhate dūram V. 39. Simpl. V. 53.
śarabāṇataranivarṣe Praśasti 8.
śaśidvākarayor grahapīḍanam II. 15.
śastrair hatā na hi hatā III. 220. Simpl. III. 179.
śastrair hatās tu ripavo, see *śastrair hatā na hi hatā*.
śāḥyena mītram kapaṭena dharmam I. 373.
śāstrāṇy adhītyāpi bhavanti II. 110.
*†*śithilau ca subaddhau ca* II. 142, 149. Simpl. II. 136, 145, 146.
śibindpi svamāṃsāni III. 171.
śirasā vidhrtā nityam Simpl. I. 82.
śighrakṛtye, see *śighrakṛtyeṣu*.
śighrakṛtyeṣu kāryeṣu III. 199. Simpl. III. 170.
†śitavātātāpasahaḥ III. 156.
śītātāpādikāṣṭhāni Simpl. I. 270.
śīlam śaucam kṣāntir V. 2. Simpl. V. 2.
śucayo hitakārīṇo vinitāḥ I. 435.
śuddhaiḥ snigdhaiḥ, see *bhāvasnigdhaiḥ upakṛtam api*.
śubham vā yadi vā pāpam I. 104. Simpl. I. 134, 239.
śuśkasya kṣīṭakṣāṭasya, see *kubjasya kṣāṭa*.
śūdro vā yadi vāṇyo 'pi I. 127. Simpl. I. 167.
śūnyam aputrasya grham II. 80.
śūras ca kṛtavidyāś ca, see *śūro 'si kṛtavidyō 'si*.
śūrah surūpaḥ subhagaś ca vāgmī V. 17. Simpl. V. 25.
śūrās ca kṛtavidyāś ca II. 119.
**†śūro 'si kṛtavidyō 'si* IV. 34, 39. Simpl. IV. 38, 43.
†śrṇotv avahitāḥ kānto III. 135.
śete saha śayānena Simpl. II. 126.
śokāratisbhayaatrāṇam II. 195. Simpl. II. 179.
śaucāvaśiṣṭyāpy asti Simpl. II. 101.
śrayen mānādhikam vāsam II. 82.
**śravyam vākyaṃ hi vyddhānām* I. 343.
śrīsomamantrivacanena Praśasti 2.
śrutvā sāmgrāmikīm vārttām Simpl. I. 91.
†śrutvāṣṭam bhairavam śabdaṃ I. 83.
śrūyatām dharmasārvasvam Simpl. III. 103.
**śrūyate hi kapotena* III. 120.
śreyāḥ puṣpaphalaṃ vṛkṣād III. 91. Simpl. III. 99.
śreṣṭhebhyaḥ śaḍreṣebhyaś ca III. 189.
ślāghyaḥ sa eko bhuvī II. 166.
śleṣmāśru bāndhavair muktaṃ I. 338. Simpl. I. 335.
śvānakurkuṭacāṇḍālāḥ III. 105. Simpl. III. 115.
śvetaṃ padaṃ śirasi yat III. 168. Simpl. IV. 77.
śaṭkarno bhidyate mantras Simpl. I. 99.
śaḍakṣareṇa mantrēṇa I. 128. Simpl. I. 168.
śaḍ imān puruṣo jahyād III. 64. Simpl. III. 74.
śamrohatīṣṇā viddham, see *rohati sāya-kaviddham*.
†saṃhatās tu harantīme II. 7. Cp. *jālam ādāya gacchanti*.
sakalārthaśāstrasārām Introd. I. Simpl. Introd. 1 (H 4, om. I).

- sakrj jalpanti rājānaḥ* I. 379.
sakrī kandukapātām hi II. 132. Simpl.
 HI, II. 140.
sakrā api dṛṣṭvā puruṣam II. 65. Simpl.
 II. 79.
sakrā uktam na grhṇāti Simpl. II.
 165.
sakrā duṣṭam ca yo mitram II. 27; IV.
 13. Simpl. II. 32; IV. 14.
sakrā duṣṭam apṛṣṭam yaḥ, see *sakrā*
duṣṭam ca yo mitram.
sakhyam saptapadīnam bho II. 36. Simpl.
 II. 43.
 †*sa gatvāṅgarākarmāntam* III. 144.
saṁkṣepāt kathiyate dharmo III. 93.
 Simpl. III. 102.
saṁgatāni subaddhāni II. 197.
saṁgrāme praharaṇasaṁkate II. 129.
saṁghātavān yathā venur, see *sampā-*
tavān ya°.
sa ca nṛpatīs te saevās III. 234.
saṁcaramitika pāpāni Simpl. IV. 64.
satām vacanam ādiṣṭam Simpl. IV. 104,
 105.
satām matim atikramya I. 232.
satkṛtās ca kṛtārthās ca Simpl. III.
 158.
satpātram mahatī braddhā II. 58.
 Simpl. II. 72.
satyadharmavihīnena, see *dharmasatya°*.
satyam dhane na mama nāśagate II.
 192.
satyam parityajati V. 28. Simpl. V. 27.
satyādhyo, see *sannyāyo dhārmikāś*
cādhyo.
satyānṛtā ca paruṣā priyavādīnī ca I.
 432. Simpl. I. 425.
satyāryadhārmikān, see *sannyāyo dhār-*
mikāś cādhyo.
sadaśād yojanaśatāt, see *sapādād yoja°*.
sadūcāreṣu bhṛtyeṣu II. 19. Simpl.
 II. 23.
sadādānaḥ parikṣiṇaḥ Simpl. II. 70.
sadā bhṛtyāparādheṇa I. 348.
saddāmaṇḍamadasyandī° I. 7.
sadyśam ceṣṭate svasyāḥ I. 412.
sadāśvāpadgato rājā I. 89. Simpl. I.
 117.
sadbhikḥ sambodhyamāno 'pi Simpl. IV.
 55.
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ADDITIONS AND CORRECTIONS

VOL. XI.

Delete the asterisks in the text pp. 52, 8, 55, 12, 66, 15, 87, 7, 288, 15.

Insert asterisks before रज्ज्यां 50, 12, विद्यान् 69, 3, *न्तर्वेशिकं 180, 2, धनकामं

181, 2 (see *variants*), कुञ्जकं 289, 3.

4, 14 read *प्रकरैर्; see *variants*.

6, 33 ,, भवति for भवपि.

16, 20 ,, प्रसादसंमुखो.

51, 6 ,, with MSS. यास्यामि । इति मुक्तापयित्वा.

83, 22 ,, स दूरम्; see *variants*.

87, 14 ,, with bh and with the Ψ-class *समेते; cp. text. simpl. Kielhorn
68, 20, and Hamb. MSS. (सपरिजनौ निःक्रांतौ).

90, 13 ,, श्लेषाद्यु.

91, 5 add hyphen at the end of the line.

112, 22 add in margin: *upa*.

132, 16 read *प्रत्यायितो.

163, 15 ,, अग्निच्छतो.

175, 17 ,, तत्प्रभविण्.

211, 22 ,, सत्को ? See vol. xii, p. 32.

225, 30 ,, श्रीमत्.

227, 30 ,, दग्धां.

229, 9 ,, प्रोच्छसिषि.

246, 1 and 3 read सत्कं with A.

257, 7 read *मोक्षकर्माणि ? See *variants*.

265, 22 ,, with Prof. Hultsch भ्रमन् खं and परिभ्रमच्छक्रं; see *variants*.

270, 4 ,, *सहस्रबुद्धी.

283, 23 ,, वेगातिविगं; see vol. xii, p. 35.

In the *glossary* add: ऊर्णाप्रस्तर, 277, 17 'bearing a woollen cover', 'covered with wool'.—कोटपाल, 259, 9 'chief officer of the police of a town'. Prof. Hultsch informs me that this is the same as Hindi and Marāṭhī कोतवाल.—मुक्तापय, 51, 6 'to take one's leave'. Cp. Hertel, Indogermanische

Forschungen, xxix (1911), p. 215 ff.—रविकर, 290, 11=रविवार 'Sunday'.—P. 293, first column, read तृ.—S. v. †बूट read in the parenthesis वोडिय.—For *चतुर्जातिक, p. 293, first column, Munirāj Shri Dharmavijaya Sūri refers to the 7th and 8th part of *Shaligram Nighantu Bhūshana*, संख्यावर्गे, Vyankateshwar Press, p. 1079; for भास, p. 294, 2nd column, to Hemacandra's *Abhidhāna-cintāmaṇi*, भूमिकाण्डे, तिर्यक्काण्डे, stanza 404 with commentary; for खगिका, to Siddhicandra's commentary on *Kādambarī*, p. 127 (*Nirṇaya Sāgara Press*). खगी or खगिका means 'a basket in which areca-nuts are kept'.

VOL. XII.

Page 15, sub 25², add:

To the good services of Dr. F. W. Thomas I owe copies of the *Raghunāth* temple MS. (Rgh), and of the *Uttar* MS. (U). I received them when I had already given up all hope for them.¹ Both of them belong to the mixed MSS., based on Pūrṇabhadra's text.

Rgh (Stein's Catalogue 81; see Aufrecht, C.C. II, p. 69) is a mere fragment, which goes from the beginning of the text down to p. 42, 5 पुत्रकलचनाशामी. Though on the whole this MS. agrees with Pūrṇabhadra, the beginning of its *Kāthāmukha* with the three opening stanzas of the Hamburg MS. H has been supplied from the *textus simplicior*. This text is extremely faulty, shares almost all the blunders of bh Ψ, but has been corrected in some places (e.g. 6, 31 किमुपमीयते गविंद्रः, metrically wrong; 6, 33 किं क्रियतामपि, a miscorrection of the blunder of our leading MSS.; 9, 3 द्विषि द्वेषपरो with the Hamburg MSS.). In most cases it shares the readings of the Ψ-class, but it cannot possibly have been copied from Ψ, or from any one of the MSS. derived from Ψ. In 33, 21 Rgh has the same gap as our other MSS.; but this gap goes only to the words स्वामी पिंगलक (*sic*), which are missing in the MSS. of the bh- and Ψ-classes. A comparison has shown me that in spite of this circumstance this MS. is useless for the constitution of the text.

U (Aufrecht, C.C. II, p. 203). Though a copy of this MS. was sold to me for 100 Rupees, it is as worthless as the MS. just mentioned. Its text is based on a Ψ-MS., but interpolated in the third tantra from the *textus simplicior*, and omitting with it our stanza iii, 109 and the following tale. Several stanzas are inserted, and others

¹ See my critical edition of the *Tantrākhyāyika*, p. vi.

- omitted, in different parts of the text. In the fourth tantra there is some confusion, owing to the carelessness of the copyist, who copied the leaves of his original without beforehand arranging them in due order. Besides minor gaps there is a considerable one, extending from our p. 266, 13 to 282, 7. Some of the blunders occurring in bhΨ have been corrected, but only from conjecture, not from any MS. In 33, 12 e.g. U reads तेषां चयाणामपि वृत्तांतं; in 33, 21 the gap preserved in the MSS. of the bh- and of the Ψ-classes has been filled in as follows: अपरं चास्मत्स्वामी पिंगलकी (sic) महति व्यसने वर्तते करकटनीत्तं (sic) किं व्यसनं दमनक आह, &c.
- p. 20. *Sub* 25⁶ add: MS. Decc. Coll. IV, 359. Colophon: . . . samvat 1660 varṣe śake 1525 madhye sitādau pañcamyām dvitīyavāsare । śrīmatpāgacche kamalakalāśaśākhāyām ācāryaśrīnarmadācāryeṇa likhitam idaṃ pustakaṃ । gaṇībhōjasāgaravācanārthaṃ (!) ॥ . . . grāṃthāgrāṃ 1380. A mere abstract from Pūrṇabhadra's text. Most of the stanzas and most portions of the frame-stories are omitted.
- p. 35, l. 4 Dharmavijaya Sūri explains यासं as a gerund in °अम्. Delete my sentence referring to यास.
- p. 42, § 3, add: A vernacular gloss by the glossator of bh was wrongly taken for a correction by the copyist of the intermediate MS. to which N goes back; hence a meaningless correction of this gloss appears in the text of N, p. 271, 9. See *variants*.—To the bh-class belongs also the MS. Decc. Coll. XVII, 75, containing *Kāthāmukha* and *tantra* 1 only. Leaves 34, 62, 63 missing. Quite modern, very faulty; the original readings of Pūrṇabhadra corrected in many places. Worthless.
- p. 63, l. 1 read: *pañcāśītyadhikam*.
- p. 80 f. On Jacobi's criticism of Hemacandra's and Pradyumna's language, cp. Hargovindās and Bechardās in their edition of Shāntinātha Mahākāvya, Yashovijaya Jaina Granthamālā 20, p. 3 ff. From p. 11 of their preface it follows that our remark on 24, 3 प्रथमे, p. 30, must be deleted.
- p. 88, *variants* on p. 11, l. 5, insert 7 after *nīmdā* ॥.
- p. 117, note on p. 90, l. 20. Read: 'except Hamb. MS. H *kṛtām* (I *naram*).'

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